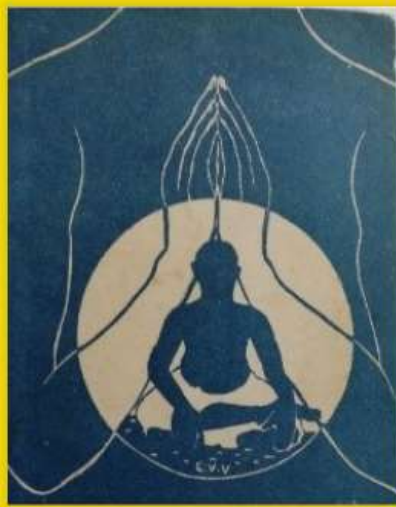


Yoga Life of Vissas Practicing Bhrukta Rahita Taraka Raja Yoga



Vissa Appa Rao (Junior)

August 2018

Yoga Life of Vissas
Practicing Bhrukta Rahita
Taraka Raja Yoga



August 2018



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INTRODUCTION*

Master CVV Namaskaram

In this Publication the Yoga Life of Vissas who Practiced Bhrukta Rahita Taraka Raja Yoga has been discussed. Bhrukta Rahita Taraka Raja Yoga was started by Master CVV of Kumbhakonam, Tamilnadu, India in the year 1910. The Goal of Bhrukta Rahita Taraka Raja Yoga is Eradication of Karmic Effects and Establishment of Eternity.

My Maternal Grandfather, Gurudev Sri Veturi Prabhakara Sastri and his Wife Smt.Mahalakshamma became Disciples (Mediums) of this Yoga System. Through Gurudev my Paternal Grandfather Prof.Vissa Appa Rao and my Paternal Grandmother Smt.Rajamma became ardent practitioners of this Yoga System. Since their Childhood both my Parents – Dr.Ramachandra Rao and Smt.Lalita followed this Yoga System. In our Third Generation also Vissas are practicing this system. The Third and Fourth Generation Vissas are fortunate in getting the Guidance and Association with Sri A.V.Srinivasachari who was the Chief Disciple of Gurudev Sri Prabhakara Sastri.

In this Publication I included the Texts of Voice Interviews with Dr.Vissa Ramachandra Rao on his Yoga Experiences. Also Some Case Histories of Yoga Mitras who were cured of their Ailments and Terminal diseases through the Yoga Treatment as recorded by Prof.Appa Rao and Dr.Ramachandra Rao are included. Some Selected Articles Describing the Contribution of Veturis for the Development of Yoga and the Association of Vissas and Veturis are included.

I started writing this Publication originally in Telugu during my visit to my sons' families at StLouis, Missouri and Northborough, Massachusetts, USA (June-December 2016). My eldest grandson Chy.Udaykiran Vissa (aged 12 years) at StLouis requested me in November 2016 to make available this Publication in English language on a priority since he cannot read Telugu books. All my grandchildren were born in USA and even though their mother tongue is Telugu they cannot read and write in Telugu. Even my sons are in a similar position since their entire Education was in English language at New Delhi. There are many nephews of our younger generation of Vissa and Veturi families who are also not able to read in Telugu. So I gave priority for the English Edition and also translated the Texts of Voice Interviews with my Father Dr.Ramachandra Rao, as well as all the selected articles of Veturis and Vissas from Telugu into English.

Since my Childhood I was fortunate to be groomed by my Grandparents in my Educational Development. I benefited immensely by watching them discuss with many Yoga Mitras (Friends), Scholars and Artists on many topics of Yoga, Philosophy, Science, Literature, Arts and Culture. Also from my tender age, I was lucky to browse their Libraries full of valuable books. I was also groomed in the techniques of writing and editing by my Grandfather Prof.Appa Rao. I used to assist him in rewriting several drafts of his number of articles. Also he used to question me whether his writings are simple and could be easily understood by a common man.

I tried to convey the Essence of Bhrukta Rahita Taraka Raja Yoga according to my perception and experiences of my fore fathers in this Publication. I wish everyone who reads this publication be prosperous and happy. May all be free from illnesses. May all see what is spiritually uplifting. May God Bless you all.

*By Vissa Appa Rao (Junior)

31st August 2018

Acknowledgements

By Vissa Appa Rao (Junior)

1. I acknowledge the following for the Selected Articles from their Publications which are Translated and Summarised by me from Telugu into English and included in the Present Publication under Part 4:
 - (a) Manimanjari Patrika: August 1982 - *Published by Sri Veturi Prabhakara Sastri Memorial Trust, Hyderabad.*
 - (b) Prabhakara Smārikās 1&4: Proceedings of the Centenary of Prabhakara Sastri, 1988-1989 - *Published by Sri Veturi Prabhakara Sastri Memorial Trust, Hyderabad.*
 - (c) Archana: Proceedings of the Centenary of Vissa Appa Rao, 1984.
 - (d) Prajnā Vikāsamu – Veturi Prabhakara Sastri's Yoga Prabha, 2010: *Published by Master CVV Satyayōga Sādhaka Trust, 111 Jnānadīp Towers, Malakpēt, Near RTA Office, Musārāmbāgh, Hyderabad 500036.*
 - (e) Mā Ammagāru, 2014: *Published by Prabhakara Dhyāna Mandalī, China Kākāni – 522503 (Guntūr District, A.P.)*
2. I acknowledge the valuable Vyākhyānam (Exposition) on “Jalajāta Prabhāvādulun” Provided by Prof.Veturi Anandamurthy, Bengalūru, Karnātaka which is being published in the Part 4 of this Publication.
3. I acknowledge the Valuable Technical Facilities Provided for my Composing of the Present Publication by the following Family Members: (a) Dr.Sriram Vissa (Son) and Smt.Rama Vissa (Daughter-in-law) for gifting the Dell Inspiron 15 (Windows 10 Microsoft Edge Software) Computer and (b) Sri Sudhakar Vissa (Son) for Extending 24 hours Internet online and Scanning Facilities as well as Technical Advice.
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5. I acknowledge the *valuable discussions on this publication with the following Individuals:* (a) Dr.Veturi Anandamurthy, (b) Sri T.Sundara Siva Rao, (c) Smt.Vissa Annapurna and (d) Dr.Yoga Jyotsna.
6. I must acknowledge: (a) the Photographs of Yoga Mediums and Master CVV Yoga Residence & Yoga Sala from Prajna Prabhakaram, Part 2 *published by the Prabhakara Mitra Mandalī, Tirupati;* (b) the Photographs of Master CVV Yoga Centre at Tirupati *provided by Sri Kotta Prabhakara Mūrti, Tirupati;* (c) Group photo (*taken around 1930-s*) of some of the then Senior-Yoga-Mediums of Master CVV *provided by Sri Guruprasad Koruprōlu and Dr.Veturi Anandamurthy.*
7. I acknowledge the Photographs: (a) of Peddāpuram House of Vissas and of Sri Vissa Ramachandrudu & Sri Vissa Veeranna provided by Sri Vissa Sundararamaiah (Hyderabad, A.P.), (b) of Dr.Veturi Anjaneyulu provided by Sri Veturi Venkata Shivasastri (Hyderabad, A.P.) and (c) of Dr.Tangutūri Jānaki Rāmaiah provided by Sri Tangutūri Srirām (Hyderabad, A.P.) and Sri Mynampāti Rāmamōhana Rao (Hyderabad, A.P.)
8. *The following websites were helpful in the Telugu Type Setting and Translation of Telugu, Tamil and Sanskrit words into English*
 - a. <http://lekhini.org/>
 - b. <http://telugu.indiatyping.com/>
 - c. <https://translate.google.co.in/>
 - d. <http://www.andhrabharati.com/dictionary/>
 - e. <http://spokensanskrit.org/>
 - f. <http://tamilcube.com/telugu/>
 - g. <https://www.english-telugu.net/>
 - h. <http://dictionary.telugucalendar.org/english-meaning/>

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Part 2: Voice Interviews with Dr.Vissa Ramachandra Rao on Bhrukta Rahita Taraka Raja Yoga Experiences by Vissa Appa Rao (Junior)

- . Recordings of MIC-008 & MIC-010 on 24th February 2009 Dhanishta Nakshatram, at Salem, Tamilnadu, India
- . Recordings of MIC-012 & MIC-013 on 2nd March 2009 at Salem, Tamilnadu, India
- . Recording of MIC- 001 on 22nd June 2011 at Salem, Tamilnadu, India
(In the presence of Sri T. Sundara Siva Rao)

Part 3: Yoga Life of Vissas who Practiced Bhrukta Rahita Taraka Raja Yoga by Vissa Appa Rao (Junior)

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4.11 The Unforgettable Great Man: Our Brother-in-law Sri Appa Rao
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4.15 In My Knowledge.....: *by Dr. Veturi Sundaramurthi*

~ List of Articles in English: 4.1, 4.2, 4.7, 4.9, and 4.12 *as contributed by the Authors are published here.*

~ List of Articles Translated from Telugu into English and abridged *by Vissa Appa Rao (Junior): 4.4, 4.5, 4.6, 4.8, 4.10, 4.11, 4.14 & 4.15 are published here.*

* *Some Sub-Headings are introduced in the Articles to highlight the Issues discussed in the Paragraphs. Also Some Photographs, Foot Notes and References are added to the Articles to provide more information on the Issues. Some of the Photographs have been Repeated in Different Parts of the Publication for the Ready Reference of Readers.*

Yoga Life of Vissas Practicing Bhrukta Rahita Taraka Raja Yoga

Yoga Life of Vissas

Practicing Bhrukta Rahita Taraka Raja Yoga

Part 1

**The Goal of Bhrukta Rahita Taraka Raja Yoga:
Eradication of Karmic Effects and Establishment of Eternity**

By

Vissa Appa Rao (Junior)

Yoga Life of Vissas Practicing Bhrukta Rahita Taraka Raja Yoga

Part 1: The Goal of Bhrukta Rahita Taraka Raja Yoga

Part 1

The Goal of Bhrukta Rahita Taraka Raja Yoga: Eradication of Karmic Effects and Establishment of Eternity

By

Vissa Appa Rao (Junior)

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The Goal of Bhrukta Rahita Taraka Raja Yoga: Eradication of Karmic Effects and Establishment of Eternity*

Creation of Universe, Earth and Human Beings by Paramatma: ~

Paramātma, the Supreme Being (God) has no Name and Form. He is pervading the whole Universe (Viswam). In every Kalpa (4.32 billion years) ~ “He is creating one Brahma for creation, one Vishnu to protect the cosmos, one Shiva to destroy the cosmos in the end of that kalpa. To help the Brahma, seven planets are created that is Surya(Sun), Chandra(Moon), Kuja (Mars), Budha (Mercury), Guru(Jupiter), Sukra(Venus), and Sani(Saturn). The seven planets are controlling the earth, human beings and other things as per the orders of the creator. The Sun creates blood and flesh. The Chandra creates skin, Kuja and Guru create bone marrow, Budha creates intelligence, Sukra creates vitality, and Sani creates bones and nerves. On this way Kalpas are going on. 14 kalpas i.e. 27 Mahayugas lapsed i.e. 12,096 crores of years lapsed. Lastly the creator thought that this cosmos and human beings and other things are to be kept eternal.”~

Bhrukta Rahita Taraka Rajayoga and Master CVV:

“Paramātma thought that through Yoga alone it is possible to establish eternity. The Creator named His Yoga as ‘Bhrukta Rahita Taraka Rajayoga’ i.e. Bhrukta means hidden. Hidden means previous births’ karmic effects. Rahita means eradication. Taraka means superior. Rajayoga means one should not leave his family life. He may practice the Yoga without discarding the family life, and he need not be a sanyasi. In olden days 64 Yogas were in existence. This is the 65th Yoga. All the information is given in scientific manner. So this yoga is named as New Yoga or Scientific Yoga”.~

“To execute this Yoga the creator selected Sri Canchupati Venkatrao Venkaswami Rao as a fit person. Venkaswami Rao was born on 04.08.1868 at 10:20 A.M. Dhanishta Nakshatram at Ammal Satram, Kumbakonam, India. The Creator dispatched his Yoga’s rules, regulations, instructions and other things through Mahatmas who are bodily living in Himalayas. Mahatmas received instructions etc. from the Creator and dispatched the same through MTA with instructions to dispatch this to Canchupati Venkatrao Venkaswami Rao. Accordingly the M.T.A. dispatched the message what he received from the Higher Source. After some time Canchupati Venkatrao Venkaswami Rao was titled as Master C.V.V. He started the Bhrukta Rahita Taraka Raja Yoga on 30.05.1910 at 8.30. P.M. In this Yoga there is no Pranayama and Asanas.”~

“After strenuous practice Master C.V.V. found one atom is responsible for human creation. The atom carries karmic effects from birth to birth. If the karmic effects are thrown out the body will stand eternal. At the time of birth the Prana i.e. stability enters in the body in the form of air. Life prevails until the air stands in the physical body. If the air goes out the physical body remains without life i.e. death occurs.”

“The air moves in the body through nervous system. The present nervous system is breakable one. If it is burnt death occurs. If one practices the Yoga with devotion, diligent faith, utmost care following the rules and regulations and with inner observation, the previous and present births’ karmic effects will be thrown out in the form of vibrations. The vibrations come through nervous system. Gradually the sadhaka gets development and attains knowledge little by little”.

“At the time of practice unbreakable nervous system will be formed. The newly formed nerve enters in the present nervous system as inner tube, which is unbreakable. After the completion of the new nervous System, the stability i.e. Prana or air never goes out of the present body. It rotates in the body. After the completion of this process the body will remain eternal i.e. without decay and figure change. The Creator Dispatched temporary adjustments, so many courses, and regulations, that is - Gods Regulations, Planetary Regulations, Nakshatra Regulations, Tadhasthu Devatas Regulations, Sthree Devatas Regulations, Rishi Regulations etc.”~

*By Vissa Appa Rao (Jr.) (31st August, 2018)

~See <http://www.mastercvv.com/> Bhrukta Rahita Taraka Rajayoga - New Yoga by Sri A.V.Srinivasacharyulu

“Nearly 900 and above Regulations were given to the Cosmos to Bring out proper change to establish Physical Eternity. The regulations are now working in the Cosmos. So many calamities and changes may occur in the whole Universe. Master C.V.V. enlisted 752 mediums. After the fulfilment we will not have thirst and hunger and can live without sleep”. ~

“Each human being possesses one Kundalini i.e. one molecule which is responsible for the human body. The molecule stands in between the bowels place and urinary system of the physical body. There is one cosmic kundalini. In this cosmic kundalini crores of molecules are deposited. At the time of Yoga practice if the sadhaka taps the cosmic kundalini it taps the human kundalini. Then the previous births’ karmic effects will be known to the Yoga practitioner. He must give a thought that these karmic effects are to be thrown out by the grace of the creator through the Master.” ~

One has to practice daily three times. In the morning in between 4 to 8 A.M. and in the evening between 6 to 8 P.M. and at the bed time a review prayer. The Sun controls the whole Cosmos from 4 A.M. to 4 P.M. The Moon controls the Cosmos from 4 P.M. to 4 A.M. One prayer removes one birth’s karmic effects. Practice must be done without break and flaw. Minimum 10 years practice is essential.

“Each human being is having one pituitary. In that pituitary so many cells are deposited. Each cell represents one disease. In 1916 itself Master found out 4448 diseases prevailing in the physical body. There is one Cosmic Pituitary. In that Pituitary crores of molecules are deposited. On one molecule so many minute particles i.e. atoms are deposited. Each particle represents each disease. The Person who is giving treatments to the patients must tap the cosmic pituitary for that particular disease cell. Immediately it taps the human pituitary, for the particular disease cell. If it is tapped, the operator immediately reports the same to the Master for relief. The patient gets relief immediately. If the sadhaka practices with diligent faith and with utmost belief with inner observation following the rules and regulations for a period of 10 years without break, he will be granted treatment powers by the highest authorities. One must be a pure vegetarian, should not addict to alcoholic and smoking habits and character must be pure”. ~

Prayer Form:

Master CVV after completing all the Regulations in 1922 ordered all his Mediums to stop doing Regulations and Courses and asked them to *simply take his Name and Pray like this:*

+ Prayer:

“Master CVV Namaskaram”

You must give thought as follows:

“Please make the entire Universe and myself Happy.

The past and present karmic effects be evaporated.

Atom is the cause for my birth.

Any defects in this Atom, it shall be rectified.

I must stand as Physically Eternal with flesh and

blood in this birth only but not in the next birth.

Namaskaram.”

If anyone is feeling weak or with any ailment,

then one must lay down and pray

“Master please supply Plenty of Prana and Vigour”

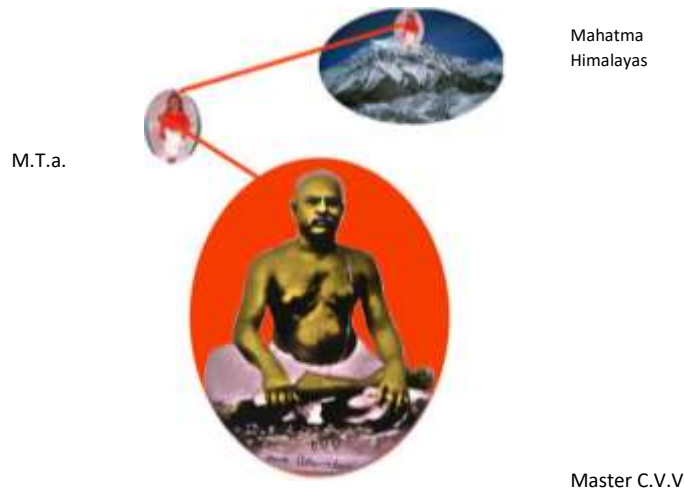
Immediately one must get relief.

+ <http://www.mastercvv.com/prayer.html>

Gurudev VPS and Gurudev AVS:

Master CVV left his Physical Body on 12th May 1922. Before Leaving his Physical Body Master told his disciples that one should practice sincerely and regularly for minimum ten years for advancement in his Yoga. Master’s disciple Sri Veturi Prabhakara Sastri (Medium No.330 joined on 22nd June 1916) sincerely practiced this Yoga System for 12 years at Madras (Chennai). He was regularly Praying with many Yoga Mediums who were residing in Madras and from 1928 onwards he was able to cure through Master CVV’s Yoga System Prayers many of the diseases of sufferers who used to attend his prayer sessions. A good number of Sadhakas from Chennai and Andhra attended

~See <http://www.mastercvv.com/> Bhrukta Rahita Taraka Rajayoga - New Yoga by Sri A.V.Srinivasacharyulu



his Prayer Sessions. Later on when he Retired from his Services from the Madras Oriental Manuscripts Library and joined the Services of Oriental College and Tirumala Tirupati Devasthanam, Tirupati, from 1939 to 1950, he continued his Yoga Practice Further. Hundreds of Sadhakas from all over Andhra and Tamilnadu became his disciples in the Yoga System. Following the footsteps of Master CVV, he was treating thousands of people from their incurable diseases, many of them from their terminal stages, scorpion and snake bite victims etc. He was also treating people suffering from astrals. Gurudev Sri Sastri groomed his Oriental College disciple Sri Archakam Udayagiri Srinivasacharyulu in the Bhrukta Rahita Taraka Raja Yoga System to succeed him. Gurudev VPS left his Physical Body on the 29th August 1950.

Following the Footsteps of Gurudev VPS, Sri AV Srinivasacharyulu developed the Yoga System further during 1963-2006 and on the orders of Master CVV he got all the *Note Books of Master CVV – Diaries, Mahatma’s Letters, etc. and also Reprinting of New Yoga by Sri Sankarayyar, Prajna Prabhakaram (Autobiography of Gurudev VPS), Introductory Booklets in Telugu, Tamil, Kannada, and Hindi on Bhrukta Rahita Taraka Raja Yoga etc.* He also got setup an *Internet Website* giving Correct Information on Master CVV’s Yoga System. Apart from this, he on the orders of Master CVV got the Residence of Master CVV at East Dabir Street, Kumbhakonam Renovated and made available for Prayers to all Sadhakas of his Yoga System.



Master CVV



Gurudev VPS



Gurudev AVS

Evolution of Earth and Plate Tectonics:

Using the Radiometric Dating of ancient rocks of the Earth, it is estimated that the present Age of the Earth in the Solar system, is 4.54 billion years. Present Geophysical Shape of the earth was entirely different from what it was millions of years back. The Period between 4000 to 2500 Million Years Ago (Ma) was named as Archean ‘Eon’ and the Period 2500-540 Ma was named as Proterozoic Eon. In Geological parlance these Periods are clubbed together and referred to as Precambrian Era. The Shape and Extent of Landmasses and Continental Crust in these Eons is not known clearly, but many ancient rocks known as Gneisses and Granites of Archean period are identified forming the

oldest bases of Continents in the present Indian Peninsula, African, Australian and South and North American continents are recognised. About 570 million years back there was a Single massive Continent named as Pangaea on the Earth. Later on due to three periodic cycles of orogeny and subsidence two super continents known as Laurentia (*consisting of the present continents of North America, Greenland, Europe and Asia*) and Gondwanaland (*consisting of the present continents of Antarctica, South America, Africa, Indian Peninsula, and Australia*) were formed by about 150Ma.

Conflict of Gondwanaland and Laurentia in the North-eastern States of USA and Canadian Shield Region:

The North-eastern States of USA are also known as New England area. Much of the geology in New England is based on formation of the Appalachian Mountains through a series of Palaeozoic accretion episodes to the terminal collision between Laurentia (proto–North America) and [Gondwana](#) (proto–Africa–South America Chunk) at ca. 300 Ma. It was presumed that the Appalachian Mountains were once mightier than the present Himalayan Mountains and through evolutionary changes were worn down to their present heights. Large areas of Archean gneisses and granites are delineated in Western Massachusetts, Vermont and Southern Canadian Landmass. This whole area is known as Canadian Shield.

Plate Tectonic Movement and Related Activities:

During the course of time the super continents got split as Independent Plates at Mid-ocean Ridges and Rift Valleys and started drifting through Tectonic Movements to their Present Geographical Positions. Associated with these plate tectonics - Rift Valleys, Deep Ocean Trenches, Volcanic Craters and Earth Quakes are generated at points of separation. The Indian Peninsular Region is thrusting against the Asian Continent along the Indo-Gangetic Plains. About 150 million years back there used to be Vast Tethys Ocean extending from the Mediterranean Ocean to the present Indo-Gangetic Plains. Due to the Indian Peninsula's thrust against the Asian Continent, the Deep Ocean Sediments of Tethys got folded and through Vertical Movements transformed into the Great Himalayan Mountains. Due to the on-going Vertical Movements this belt is actively associated with earthquakes. The active belt is extending down to Andaman-Nicobar Belt and further to the Indonesian archipelago. These are associated with the Indian Ocean Ridges and deep ocean trenches up to Australia. Similarly there exists the Mid–Atlantic Ridge separating the two American Continents from the African and Eurasian Continents.

The Active Indian Ocean Ridge is the Centre of Spreading on either sides and Deep Earthquakes are occurring frequently giving rise to Tsunami Sea Waves. The sea floor is spreading along the coastal areas of India, Burma and Indonesian Archipelago. The Indian coastal areas are associated with the Peninsular Rivers –Narmada, Tapti, Godavari, Krishna and Kaveri - flowing through Rift Valleys into the Arabian and Bay of Bengal Seas. These areas are witnessing continuous Vertical Movements through Pleistocene, Holocene and past 6000 years – some areas subsiding into the sea and some areas rising above sea level all along the coastal belts. In the year 2004, due to the Indian Ocean Tectonic Plate thrusting against the Burma Tectonic Plate, near Sumatra, Indonesia an earthquake of Magnitude 9.1 occurred which gave rise to a great Tsunami of 100 feet height ocean waves travelling around the Indian Ocean Region and hitting the coastal areas along 14 countries and killing 2,30,000 human beings, innumerable cattle and fish & sea creatures. The South Indian, Srilanka and Thailand coastal areas were the most affected in this calamity.

Vertical Movements in the Peninsular Indian Coasts:

There are Historical Evidences for the vertical movements of coastal areas of Peninsular India. On the western coast the ancient city of Dwaraka on an island subsided into the Arabian Sea about 5000 years back. The Marine archaeologists and Oceanographers investigated the remains and made Video-recording of the same. On the East Coast of India at Mahabalipuram 60 miles south of Madras, there was an ancient sea port by the side of a mountain and the coins of Roman and Chinese traders of 4th century A.D. were found there. In this area the Famous Rock temples and Seven Pagodas, along with many huge wall reliefs and sculptures were hewn out of granite rocks formations by the Pallava Kings of 7th century A.D. The Pagodas and only one Shore Temple remains now touching the sea shore, while many of the Huge Sculptures and minor constructions covering many square kilometres area were submerged in the sea due to the coastal land subsidence hundreds of years back.

Along the Ramakrishna beach area of Visakhapatnam City on the Bay of Bengal Sea, many hundreds of years back there was a temple of Visakha Swamy which got submerged under the sea. On full-moon days one could see the profile of the temple under water from ships. During the last hundred years the sea is advancing against the beach road along with land subsidence.

More than a two thousand years back, river Kaveri used to flow by the side of Chennai and used to end its journey into the Pulicat Lake 60 km north of Chennai. In the ancient Sangam era days Pulicat used to be called as 'Pralaya Kaveri'. In subsequent period due to vertical movements of the Peninsula, the river Kaveri changed its course towards Mettur area on the Eastern Ghats and through several winding and narrow gorges entered the plains near Salem and followed its present course towards Tanjavur and Kaveri-Nagapattanam Deltas near the Sea Coast.

The Godavari, Krishna and Kaveri Rivers are flowing through deep rift valleys on the Indian Peninsula. Along the confluence of these rivers near the Bay of Bengal Sea coast there used to be a number of sea ports through which there was a flourishing trade with the Greek and Roman kingdoms from 8th century B.C. to 600 A.D. During that period the ships could easily travel inland along these rivers deep into the then existing deltas. In later times the inland places became inaccessible due to Vertical Movements of these coastal belts.

Similarly on the west coast of India there were vertical movements along the Kutch-Rajasthan coastal belts and also near the confluence of Narmada River with the Arabian Sea. Thousands of years back the River Saraswati arising from the Himalayan belt used to flow through Rajasthan-Sind border into the Arabian Sea near Kutch delta. Later on due to vertical movements of the intervening land, the river disappeared under the desert which formed in the area.

At the Arabian Sea coast of Kutch peninsula near Lothal and Dholavera there used to be very big sea trading ports of the Harappa Culture during 3000-800 BCE back. Due to intense vertical movements at the coastal region during the past 2200 years, these ports are now several hundred feet above sea level. Near Paddi Zirr, Gwadar area of Pakistan along the Arabian Sea coast on 24th September 2013 after an earth quake of 7.7 magnitude, an island of mud and stones has come up above the sea level! According to the US Geological Survey and NASA Studies, "Pakistan's mud volcanoes form as a result of [plate tectonic activity](#). The Arabian plate—the section of Earth's crust that carries the Arabian Sea—is sinking beneath the Eurasian land mass at about four centimeters per year. Some of the thick sediment and rocks on top of the Arabian plate has sloughed onto the edge of the Eurasian plate, forming Pakistan's coastal plain, the Makran Desert, and the underwater slope leading away from the shore. *The same tectonic activity and fault systems that produce these volcanoes occasionally produce large earthquakes, such as the magnitude 7.2 quake that shook southwest Pakistan on January 18, 2011.*"

Physical Mysteries of Earth Explained in Telugu Poetry:

The 15th Century Telugu Poet Srinatha^P was a king among his contemporary poets and composed many scholarly works reflecting history and mythology which also reflected his knowledge of the contemporary geography, physical and living conditions in the Krishna and Godavari river belts under the Velama and Reddy Kingdoms of Andhra Desa and Vijayanagar Kingdom of Andhra-Karnataka Region. In his Two Metre (Couplet) 'Dwipada' Kāvya composition 'Palnati Veera Charitra' he describes about a ferocious battle that took place in the 12th Century A.D. between warrior groups in the Palnadu area by the side of Krishna River. Srinatha throws his knowledge of Tarka Sastra (Science of dialectics, logic and reasoning) as well as Knowledge of *Continuous Transformation of Animate and Inanimate Matter and Geographical Forms on the Earth and Recycles of Birth and Death of the Living Beings - through Space-Time continuum*: (స్థలము-సమయముల నిరంతర సంబంధము)

In this "Palnati Veera Charitra" ^, hero 'Balachandra' reveals the *Bhautika Rahasyas* (Physical Mysteries of Earth): (English Translation)

*There are no materials on the earth which are non-perishable
Everything including rivers and uplands, trees and creepers perishes
All moving living beings perish
All perished things regenerate again
Inanimate material forms become dynamic
+One cannot come across any new things
Nothing new is born on earth
Oh Mother, One cannot think that things which are not seen by us as gone
And things seen by our eyes as present*

*Over a period of Time Existing Material Forms
Get transformed into new Forms definitely
On Earth none can Change the Srushti (Creation) of Brahma (Creator)
+ "Nityam Paramanurupam" (Permanent is Nucleus Form) as per Tarka Sastra*

^ See Original Telugu Text below:

"బాలచంద్రుడు తల్లితో భౌతిక రహస్యములు తెలుపుట":

"చెడని పదార్థముల్ సీమలో లేవు	148
చెడును గట్టును నదుల్ చెట్టును లతలు	
సంచారి జీవముల్ సమయుచునుండు	150
సమసినజీవముల్ జనియించుమరల	
జడపదార్థంబులు వైతన్యమొందు	152
*పొలియదొక్కటివిను బొత్తిగానెప్పుడు	
పుట్టదు క్రొత్తది భూమిలోపలను	154
పోయినదానిని పోయినటంచు	
ఉన్నదానిని చూచి యున్నదటంచు	156
భావింపగారాడు పడతిరోకనుము	
కాలవశంబున గలపదార్థములు	158
రూపభేదంబుల రూఢిగాబొందు	
ధర బ్రహ్మవ్రాతలు తప్పింపరాదు."	160

* (నిత్యం పరమాణురూపం అని తార్కికుల మతము కూడ)

Also under Advice on Asceticism (*Vairāgya*) – Balachandra discloses "*Karma Mystery of the Continuous Cycle of Births and Deaths*" to his Mother Aitamma:

*"Man after leaving his Physical Body
after some time takes Rebirth again
as realised by those understanding Karma Mystery "*

బాలచంద్రుడు తల్లి ఐతమ్మకు వైరాగ్య ఉపదేశమున కర్మ రహస్యముగ జనన మరణముల

నిత్యత్య చక్రము గురించి తెలిపాడు Poem continued on Next Page>>>

- 60 ఇటువంటి మానవుడీదేహ మెడలి "**
పోయి కొన్నాళ్ళకు బుట్టునుమరలి
62 కర్మరహస్యముల్ గాంచినవారు"

Geomagnetic Poles of the Earth:

The alignment of the Earth's Geomagnetic Poles is different from the alignment of the Earth's Geographic Poles. The Geomagnetic Poles are continuously spinning around the Geographical Poles through Time. Also the Present North-South Polarity of the Earth's magnetic field has flipped its polarity many times over the millennia. About 800,000 years back it was in a South-North Polarity. During the past three billion years Reversals happened regularly about hundreds of times. Before that the rate of reversals was less frequent. By conducting the paleomagnetism studies of ancient volcanic and sedimentary rocks, scientists could arrive at the ancient polarity positions. During the past 100 years the Geomagnetic Dip Equator Positions have been continuously recorded over several geographical points. It was found that *during 1910s and 1920s the Earth's Geomagnetic Dip Equator was passing through the Kumbhakonam-Pondicherry-Chennai areas of Indian Peninsula*. During this period Master CVV started Practice of Bhrukta Rahita Taraka Raja Yoga at Kumbhakonam! During 1910 when the Haley's Comet came nearer to the earth and during this period Sri Aurobindo also started his Yoga Practice for the establishment of Eternity on the Earth. Himalayan Mountains are the highest mountains on the Earth. *At the great heights of these mountains air density is less and the Cosmic rays are more intensely received. Because of this situation Great Mahatmas and Yogis are doing Practice on these mountains to receive the Cosmic Communications from the Paramatma in the Space!*

Biological Evolution and Human Evolution:

Charles Darwin (1809-1882) in his 'Theory of Evolution' established that all the living organisms on the land and sea including plants, animals, anthropoids, and human beings evolved from single cellular organism to the multicellular organisms, through evolution and natural selection processes. In that evolution Human beings (Homo sapiens) are the highest beings. *Man in his Embryonic Development in his Mother's Womb before Birth, traces all his Evolutionary Processes ('Ontology recapitulates Phylogeny'* by Ernst Haeckel: 1834-1919). *The Development of a Human Embryo* was studied by Dr. Vissa Ramachandra Rao at the Department of Human Embryology, Cambridge University (1958-59). After the Discovery of DNA and Genomes the Human Evolutionary Genetics is being extensively studied in recent years. *The Dasavataras (Ten Reincarnations) of God Vishnu as per Bhāgavatha Purāna are recapitulating the Human Evolution through Eons!*

"Master CVV realised that the Establishment of Eternity in the present form of human bodies is not possible and he introduced the Sankalpa (Determination) of Paramātma as a Beeja (Seed) in to the Haleys Comet when it came near the Earth in 1910. According to this Plan a New Super Sukshma Sariram will be developed in the Human Bodies which will be Independent of the Planets and Stars in the Cosmos. That Sankalpa Process is still working in the Cosmos and when Fulfilled Eternity will be established in the New Super Sarirās (Bodies)". It is understood from the Publications of the Pondicherry Ashram that Sri Aurobindo and Smt. Mira were also doing Prayer Practice (Sādhana) for the *development of Super Genes in the Human bodies.*

Eternity of Paramātma and Jeevātma:

While giving his Commentary (*Bhāshyam*) on the Upanishads that were composed in the early 7th to 6th Century BCE, Saint Philosopher Sankaracharya 1300 years ago stated that "*Sarvam Khalvidam Brahma*" (God is pervading everywhere and boundless) and "*Ayamātma Brahma*" (Brahma is in my *ātma*, that is, Soul). Saint Poet Annamacharya 700 years ago said that "*Jeevulandariki okade antarātma*" [All the Living Beings have an inner Individual Soul (*Jīvātma*) which is a Replica of the Universal Soul (*Paramātma*)]. He also said in his *Kīrtanās* that "*Anni mantramulu inde āvahinchenu, vennatōti kalige nāku Venkatēsu Mantramulu*" [All Prayers are integrated in Venkatēsa Prayer], "*Ennatiki chedani Mandu, Anni Rōgamulaku Mandu*" [This Prayer is a Medicine which never Expires and is a Medicine for all Diseases], "*Entamātramuna Ninnu Evvaru Talachina Antamātrame Nīvu Unnatlu*" [As per their development and comprehension you are visualised by many people in different Forms] @. Once I mentioned to Gurudev AVS that there is a lot of "*Bhāva Sāmyamu*" (Similarity of Sentiment) between Annamacharya *Kīrtanās* and Master CVV Prayer, he said "*Yes, there is a Hidden Similarity of Intuition between the two Concepts*".

Once during 1964-65 Smt. Mahalakshamma (Medium No.516), wife of Gurudev Sri VPS told me that "*Master CVV's Yoga will be definitely Fulfilled and when it happens all the Devatas and Deities of the Temples will Run on the Streets Requesting Paramātma (Universal Soul) that they also would like to have Mānava Janma (Birth of a Human Being) for attaining Eternity!*"

My mother Smt. Lalita Vissa was seriously ill for three days during September 1993 and left her Physical Body at 11.30 PM on the 16th September at Salem, Tamilnadu. My Father tried to convey the information over Phone to me at New Delhi, but unfortunately due to a heavy rainfall in Delhi at that time the phone lines were not working. At the same time I had a severe Migraine Headache and I was very restless. I had a vision in which My Mother was telling my Father that my Paternal Grandfather came from his outstation Visit and Father should look to his Conveniences! Then on the next day morning I got a Telegraphic Message about the Bereavement, when I realised that my Mother was trying to convey that she was joining the company of grandfather who left his physical body in June 1966 earlier! The next day I went to Salem and Performed the Last Rights for her under the supervision of Gurudev AVS. After the Ceremonies I enquired from Sri AVS whether my Mother will take a Rebirth. He said "*Under Master CVV's Yoga Fulfilment all Sincere Yoga Followers including your Mother, Paternal Grandfather and others are now in their Ether (Astral) Bodies in the Company of Master CVV and Gurudev VPS at Himalayas and all of them have no rebirth but will come back with their Permanent Bodies at the Time of Establishment of Eternity*" Sri

AVS once revealed to Sri T.Sundara Siva Rao, a Yoga Disciple that “*When Eternity on Earth is established Master CVV will come back in Eternal body on a new Island which will emerge in the Arabian Sea offshore Mumbai and at that time there will be changes in the Offshore area of Pakistan Coast and large parts of Indus River course will be submerged under Ocean!*”.

[*Readers of this Article are requested to correlate these Land Development Predictions with the Geophysical Evidences presented under Plate Tectonic Movement Studies above.*]

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Part 2
Voice Interviews with
Dr.Vissa Ramachandra Rao
on Bhrukta Rahita Taraka Raja Yoga Experiences
Interviews by Vissa Appa Rao (Jr.)



Dr.Vissa Ramachandra Rao
[[21st March, 1917 – 27th June, 2014) (Lived: 97ys 3ms)]

Voice Interviews with Dr.Vissa Ramachandra Rao on Bhrukta Rahita Taraka Raja Yoga Experiences

*Interviews by Vissa Appa Rao (Jr.)**

Dr.Vissa Ramachandra Rao and Vissa Appa Rao (Junior) went to Kumbakonam on the 4th August 2004 (Birth date of Master CVV according to Calendar) and had Prayers for three days in the House of Master CVV's Residence in the Company of Sri A.V.Srinivasacharyulu. After the prayers Sri T.Sundara Siva Rao, his wife Smt.T.Nagamani and other yoga disciples who attended prayers there, asked Dr.Rao some questions on his Yoga Experiences. While his replies were being recorded in handwriting by Appa Rao, Sri Srinivasacharyulu advised that there should be voice Recordings of Interview with Dr.Rao so that the valuable information will be useful for the Coming Generations also. Accordingly Voice Interviews (*in Telugu*) with Dr.Vissa Ramachandra Rao were made on the 24th February and 2nd March 2009 and on 22nd June 2011.

For the convenience of the Readers the Texts of the Interviews are presented in English Translation in the Following Pages.

(Recordings on Philips GO AIR device in the house of Dr.Vissa Ushasri, daughter of Dr.Vissa Ramachandra Rao at Salem, Tamilnadu) [Wave File Number/Interview Date/Duration in Minutes/File Size in megabytes]

Recordings of MIC-008 & MIC-010 on 24th February 2009 Dhanishta Nakshatram, at Salem, Tamilnadu, India

MIC-008: First Time Meeting with Gurudev VPS during 1927-28 [Intrvw.Dte.24-02-2009]

[12.20 mts /2.84 mb]

MIC-010: Starting Year of Yoga Sadhana by Vissa Ramachandra Rao (1928-29)

[Intrvw.Dte.24-02-2009][26.31mts/6.11]

Recordings of MIC-012 & MIC-013 on 2nd March 2009 at Salem, Tamilnadu, India

MIC-012: Yoga Treatment for the Mother of VR Rao (1933-34) [Intrvw.Dte.02-03-2009] [7.36 mts /1.7mb]

MIC-013 Yoga Mediums at the Prayer Gatherings of Sri Prabhakara Sastri (1931-34) and Some Incidents of Ramachandra Rao's Visits to Kumbhakonam (December 1931, May 1932, February 1997 and August 2004) [Intrvw.Dte.02-03-2009] [56.43 mts /13mb]

Recording on 22 June 2011 at Salem, Tamilnadu, India (in the presence of Sri T. Sundara Siva Rao)

MIC-001: Yoga Treatment and Astrals, Guidance from Gurudev VPS etc. [Intrvw.Dte.22-06-2011]

[55.08mts/12.77mb]

* *Eldest Son of Dr.Vissa Ramachandra Rao and Grandson of Prof.Vissa Appa Rao*

+ **References:**

1. Yoga Life of Vissas who Practiced Bhrukta Rahita Taraka Raja Yoga by Vissa Appa Rao (Jr.), Part 3.2.
2. Yoga Life of Vissas who Practiced Bhrukta Rahita Taraka Raja Yoga by Vissa Appa Rao (Jr.), Part3.2. (Prof. Vissa Appa Rao's Darshan of Master CVV)



MASTER CVV

GURUDEV VPS

PROF.VISSA APPA RAO

GURUDEV AVS

LIST OF TOPICS DICUSSED UNDER VOICE INTERVIEWS

MIC-008: First Time Meeting with Gurudev VPS (1927-28)

- a. First Time Meeting with Gurudev VPS (1927-28)
- b. When did Prof. Appa Rao know about Yoga from Sri Prabhakara Sastri?
- c. Treatment for Asthma of Appa Rao's Wife Rajamma) 1928-29) +
+ See MIC-010 for further details.

MIC-010: Starting Year of Yoga Sadhana by Vissa Ramachandra Rao (1928-29)

- a. Prayer Treatment for Mother Rajamma and Sister Manikyamba (1928-1930)+
 - b. Prayer Treatment for Mother-in-law Mahalakshamma garu at Madras (1954-55)
 - c. Prayer Treatment for Brother Subrahmanyam (1939-1942 & 1954-55)
 - d. Prayer Treatment for Mother Rajamma (1933-34)
- + Refer to (MIC-008 Topic-c and MIC-012 Topic-a) for further information

MIC-012: Yoga Treatment for the Mother of Vissa Ramachandra Rao (1933-34)

- a. Mother Rajamma's ill health because of a disturbed astral (1933-34)
 - b. Yoga Mediums who Attended Prayer Sessions at Sri Prabhakara Sastri's House (1933-34)
 - c. Prayer at Pranathartha Hara Ayyangar's House (1933-34)
- + Refer to MIC-010 Topic-c for further information

MIC -013: Yoga Mediums at the Prayer Gatherings of Sri Prabhakara Sastri (1931-1934) and Some Incidents of Ramachandra Rao's Visits to Kumbhakonam (December 1931, May 1932, February 1997 and August 2004)

- a. Yoga Mediums who participated at the Prayer Gatherings of Sri Prabhakara Sastri at Madras and Kumbhakonam (1931-1934)
- b. The Family Members of Vissa Appa Rao who got Treatment from Sri Prabhakara Sastri (1928-1941)
- c. Vissa Ramachandra Rao going to Kumbhakonam along with Sri Prabhakara Sastri (Decembar1931 & May1932)
- d. Medical Case History Records⁺ of those who got Successful Treatment from Sri Prabhakara Sastri
- e. Dispute between NRBV and Sri Prabhakara Sastri regarding the Authority for Initiation after Master's Disappearance

List Continued on Next Page >>>>

MIC – 013: Continued

- f. First Time Acquaintance of Sri Ramachandra Rao with Sri Archakam Udayagiri Srinivasacharyulu (1941)
- g. Going to Pondicherry for Prayer and Treatment after the Serious Illness of Sri Ravi Ramamurthi (February 1997)
- h. Attending the Inauguration Programme after the Renovation of Master CVV's Residence at Kumbhakonam (February 7, 1997)
- i. Sri Ramachandra Rao visiting Kumbhakonam again for Prayers (August 4-6, 2004)
- j. Master CVV on See Saw.docx # <http://www.mastercvv.com/srivas.html>
- k. For more Information on Topic a. under MIC-013 above – Refer to Discussion on Topic b. under MIC-012.
- l. For more Information on Topics f, h, & j under MIC-013 above – Refer to Discussions on Topics c & d under MIC-001.

MIC-001: Yoga Treatment and Astrals, Guidance from Gurudev Prabhakara Sastri etc.

- a. Cases of Treatment for Astrals (1963-1972)
- b. Discussions on Yoga Subjects between Sri Vissa Appa Rao and Sri Prabhakara Sastri in Tirupati (1941-1949)
- c. First time Acquaintance of Sri Ramachandra Rao with Sri Srinivasachari (1941-42)
- d. Discussions between Sri Prabhakara Sastri and Srinivasachari (1941-1949)
- e. Niryanam of Sri Prabhakara Sastri (29th August, 1950)
- f. Sri Ramachandra Rao getting Double Typhoid in Eluru (1942)
- g. Vissa Prabhakar being troubled by Astrals (1949-1991)^
- h. Sri Srinivasachari Treating Prabhakar (1968)

See: For more Information on Topics c & d above Refer to Discussions on Topics f, h, & j under MIC-013 above.

See also ^Yoga Life of Vissas who practised Bhrukta Rahita Taraka Raja Yoga: Parts 3.1 & 3.2



Dr.Vissa Ramachandra Rao with Sri A.V.Srinivasacharyulu
in the Inner Prayer Room of Master CVV at Kumbhakonam
(5th August 2004)



**Dr.Vissa Ramachandra Rao and daughter Dr.Vissa Ushasri
(Dipavali 2008 at Salem)**

*(Recordings of Voice Interviews with Dr.Vissa Ramachandra Rao were done in the house of Dr.Vissa Ushasri,
At CTO Colony, Alagapuram, Salem, Tamilnadu)*

Voice Interview with Dr.Vissa Ramachandra Rao

Interview by Vissa Appa Rao (Jr.)

Full Text of Recording

MIC-008: First Time Meeting with Gurudev VPS (1927-28)

[Intrvw.Dte.24-02-2009] [12.20 mts/2.84 mb]]

Appa Rao: *I want to put some Questions on Master CVV's Yoga to You and Record your Answers to the same. My First Question is: When did you meet Gurudev VPS (Sri Veturi Prabhakara Sastri) for the First Time?*

Ramachandra Rao: Before I say that I met Sri Prabhakara Sastri, I should refer to the occurrence of an *Incident*. One day I was coming from Nalla Thambi Street *where we were staying in Chennai*, and was trying to cross Pycrofts Road. At that time, a City Bus was coming with speed from left side end of the road. I did not see its coming and suddenly when it came into my view, I completed my crossing in a hurry. Luckily the Bus stopped its Running and I bumped into an elderly person on the pavement. My head hit the stomach of the person and I raised my head while holding him. He told me not to be panicky as he is holding me securely. I wondered as to who is this gentleman speaking in my mother tongue Telugu, in a land of predominantly Tamil speaking people! He asked me not to be afraid and further enquired whether I am the son of Vissa Appa Rao. While I responded positively to him, I wondered in my mind if he knows my father, how come he is able to identify me? By then the bus moved out and only two of us were left on the road. He then asked me to study well and went on his way ahead. I slowly walked back home and explained the happening to my Father. Father wanted to know as to the appearance of the gentleman, the dress he was wearing, whether he was donning a '*Talapaga*' (turban or headgear), etc. I told him that I could not look up while I was holding him but I could affirm that he was wearing a coat and also a turban as I looked up at his back in distance while he was going on his way. Then my Father could make out that the gentleman was Sri Veturi Prabhakara Sastri, who is working with the "Praachya Likhita Pustaka Bhandagaaramu" (Oriental Manuscripts Library) as a Scholar and since the time of the incident was 5:20 pm in the evening, he was on his way back home, getting down the bus in the area where not many people are to be seen, walking conveniently!

Question: What was your age at that time?

Answer: I was studying Second or Third Form at that time. The year was 1927-28 when I was completing my 11 years and getting into 12 years of age. That much I remember.

Question: When did Sri Vissa Appa Rao meet Sri Prabhakara Sastri for the First Time?

Answer: I do not know when both of them met each other. Father told me that "*I was not able get the required information for some subject from anywhere, and I was advised to go and meet Sri Prabhakara Sastri at a particular place for help in this pursuit. That was the First Time I met Sri Sastri*". Father being an elderly person, I was scared of questioning him further about the date and other details! After some time I could understand the personality of Sri Sastri and that my Father met him in Madras (Chennai) only.

Question: When did Sri Appa Rao know about the Yoga system from Sri Prabhakara Sastri?

Answer: When some information was required for some topics on which he was writing, and also answers for some issues of his study, Father now and then used to visit Sri Sastri at his Residence. Sometimes the discussions used to prolong around the evening time of 5:30-6:00 pm. Sri Sastri would Request Father to wait till he completes his Yoga Prayer along with one or two friends who used to arrive then. The Prayer sessions happened two or three times like this and then Father asked Sri Sastri as to what is the Prayer he is

**See Topics Discussed under MIC-008 at the End of this Text:*

doing. Sri Sastri explained that Master CVV is there in *Kumbhakonam* and that *he was given initiation by CVV for doing this Prayer*. By doing this Prayer all the bad thoughts in our mind and also our difficulties will be cleared and we will be with good thoughts and try to help others with good deeds! After some further sessions Father questioned Sri Sastri “You said Difficulties, but difficulties are caused by ill health in our bodies. By doing Prayer can we get our ill health also cleared?” Sri Sastri responded that “Master CVV did perform that way and he also made us to do similarly in his Presence. But that type of Effort we did not do here at Madras so far. Your Suggestion is good and we will now attempt here”. From then on Sri Sastri made similar attempts and treated some people of their illnesses and they felt happy.

During those days my Mother Rajamma garu was suffering very much from Asthma and she was given some medical treatment and also homeopathic treatment by Dr.Tanguturi Janaki Ram but there was not complete relief. Father asked Sri Sastri if he can treat her to get a relief. Sri Sastri explained that formerly Master was able to treat people in his presence as well as those from distance also, but he is doubtful if he attained a similar capacity to do the same now. He suggested that if my Mother cannot walk comfortably she need not come to his House in the evening. She can pray at her house. She was treated from distance and she got much relief+. After that she started visiting his Prayer Sessions regularly. That was the period of 1928-29 when I was studying Third-Fourth Forms. When Mother became well she started attending the Prayer sessions at Sri Sastri’s house. Some new patients used to come for Prayers in those days.

* *Topics Discussed under MIC-008: First Time Meeting with Gurudev VPS (1927-28):*

- a. First Time Meeting with Gurudev VPS (1927-28)
- b. When did Prof. Appa Rao know about Yoga from Sri Prabhakara Sastri?
- c. Treatment for Asthma of Appa Rao’s Wife Rajamma (1928-29) +

+ See MIC-010 for further details.

Voice Interview with Dr.Vissa Ramachandra Rao

Interview by Vissa Appa Rao (Jr.)

Full Text of Recording

**MIC-010: Starting Year of Yoga Sadhana
by Vissa Ramachandra Rao (1928-29)***

[Intrvw.Dte.24-02-2009] [26.31 mts /6.11 mb]

Question: When did you start your Master CVV Yoga Sadhana?

Answer: My Mother Rajamma garu was suffering very much from Cough, Breathlessness and Asthma during 1928-29. Earlier I told you that Father used to visit Sri Prabhakara Sastri at his house regarding some literary pursuits and consultations and since his visits were coinciding with Prayer timings he observed that people were getting relief through Prayer from their sufferings. When Father enquired about the same, Sri Sastri told him "We are doing Master CVV Yoga Sadhana. As per this Procedure when we pray and request that we be relieved of our sufferings, we get relief. If we do not get relief that indicates that we are suffering from our karma from past deeds. We repent and pray that we be forgiven for our actions". After two or three days of intense suffering and sleeplessness of Mother, my Father explained about the Master Yoga system to her and suggested we also Pray for Relief. He requested Sri Sastri to Pray for her relief. Sastri garu told him that she need not take the trouble of coming to his house and instead pray at her own house at the prescribed time. Mother got considerable relief and felt very glad. She enquired if she prays daily will there be any improvement in her wellbeing. Father responded that she should not worry about anything and pray that everyone including family and friends should be well. *From then on we started praying daily in the house; and I also joined my Parents in their Prayer sessions.*

During August-October 1930 when my elder sister Manikyamba was pregnant and before her delivery period she was unwell, Father requested Sri Sastri garu to treat her. Sastri garu prayed for some time and then came to our house. He requested her to Pray. After some time my sister questioned him in loud voice "Who are you? Why did you come? What is your work? What is prayer? You are doing Namaskaram to do what?" Sastri garu got up and told her that she should get well soon and he is going away. Father felt unhappy and on later interaction Sri Sastri told him that "Because of Purva Janma Sukrutam (Karma result of Past Life Action) she has this difficulty in her Pregnancy and prayer alone cannot give complete relief. She should be getting proper medical aid now and take her to the Hospital where Dr.Lakshmana Swamy Mudaliar known to you can engage special nurses to treat her. All should be well". It happened so and sister got considerable Relief. Mother used to visit her and sister used to say something incoherently during her brief interactions. Doctors made a rule that visitors should have short interaction only. Since Sister used to shout at some visitors, our family did not advise the mother-in-law of sister to visit her. Sister's husband also abstained from visiting her in the hospital and wished her wellbeing. Later on she became well and we do not know what happened when she got her prayer treatment.

My marriage with your Mother Lalita, eldest daughter of Sri Prabhakara Sastri took place in May 1938. Later on Lalita's sister Sujata's marriage with Sri Varanasi Subrahmanyam took place in May 1949. When Subrahmanyam garu was working at Madras during 1954-55, Mother-in-law Mahalakshamma garu visited his family and she became seriously ill there. We were at Guntur

During that period and my Father was going to their house frequently, to pray for her Recovery.

During the summer holidays our family (myself, Lalita and Children) also went there for a few days

Stay. After our return back, Father stayed for two more days and discussed with Subrahmanyam garu

regarding their relationship in Past Lives. Later on Subrahmanyam garu, and Sujata came over to Guntur on

**See Topics Discussed under MIC-010 at the end of this Text.*

one month vacation to stay with us at Pattabhipuram house. In the meanwhile, my youngest brother Subbu (Vissa Subrahmanyam) was laid down with fever for a few days. While doing Prayer treatment to Him, Father and Varanasi garu asked me not to be present at treatment venue and advised me to go to the Kitchen complex outside the main house. I went there and was praying alone for the recovery of brother. One day I was disturbed by a very bad smell and being a doctor myself went and traced the smell coming from the sick room of brother. Then I stood at the entrance door of the room and addressed Father that the smell is emanating from brother and it is like one coming from rotten skin and burning of dried blood. I told them to decide what to do in rectification. I went back to my place for continuing Prayer. I remembered that Father is also aware of the episode in 1939 when Subbu was afflicted with Chorea disease ^C and treated by Dr.Kutumbaiah, Physician and Professor with the Andhra Medical College. Dr.Kutumbaiah advised that because of affliction from chorea Subbu will not survive more than 15-16 years and he should be treated by Sri Prabhakara Sastri for complete relief through prayer. Father and Varanasi were both aware that Subbu was cured then and lived further. The disease itself was the karma outcome for Subbu in his previous life in our family, when he happened to waylay two strangers in the hope of finding a treasure in the ancestral house. The two souls of the victims were desperately trying to take birth in our family. In 1953 one of the souls was fortunate to take birth as my youngest. Now the second soul is desperate for a birth. As a solution for the issue Father decided to perform the marriage of Subbu and he successfully fixed an alliance with Chy.Sow.Suvarchala, daughter of Sri Pandravada Suryanarayana of Bangalore.

Subsequent to this marriage a female child was born to Chy.Sow.Suvarchala. I went to Bangalore to take a picture of the new family member and the new-born's mother happily acknowledged that she is aware of the background of the child. Later on I went to Madras and met Sri Varanasi. He cleared my doubt that astrals have the freedom to choose their sex at the time of birth.

Question: My question was about the *Time Period of your starting the practice of Yoga*, but you went far ahead in time period to relate cases of your marriage and Subbu's marriage. *Please enlighten further how you started regular Prayer practice.*

Answer: My Mother and Sister Manikyamba got their Prayer treatments during 1928-1930. Later on my Mother had Diabetic complications during 1933-34 and was suffering from ulcers on her thighs. When she was attending the Prayer sessions at Sri Sastri's house (Madras), there used to be severe irritation from the ulcers for 17-20 minutes and my younger sister Gowamma used to apply Jambak ointment on the ulcers for relief. Some lady patients were discussing the requirement for ointment when Prayer was going on. *Smt.Mahalakshamma, wife of Sri Sastri garu and also being herself a Medium initiated by Master CVV, Prayed intensely and could realise that the trouble was caused by the distress and desperation of an astral soul seeking birth.* It was understood that the soul wants to take birth in the family of Vissa Appa Rao through the marriage of Lalita, eldest daughter of Sri Sastri garu with Ramachandra Rao, eldest son of Appa Rao garu. Smt. Mahalakshamma garu explained the whole issue to my Father and Mother and Sri Sastri garu who all agreed for such a *solution!* Later on the soul gave relief to my Mother and was waiting for appropriate time. When this episode was resolved I happened to visit my Parents after my First MBBS examinations at Visakhapatnam and attended the Prayer sessions regularly during my vacation (1933-34).

* **Topics Discussed under MIC-010:**

- a. Prayer Treatment for Mother Rajamma and Sister Manikyamba (1928-1930)+
- b. Prayer Treatment for Mother-in-law Mahalakshamma garu at Madras (1954-55)
- c. Prayer Treatment for Brother Subrahmanyam (1939-1942 & 1954-55)
- d. Prayer Treatment for Mother Rajamma (1933-34)

+ **Refer to (MIC-008 Topic-c & MIC-012 Topic-a) for further Information**

^CChorea is a movement disorder that causes involuntary, unpredictable body movements.

<https://www.healthline.com/symptom/chorea>

Voice Interview with Dr.Vissa Ramachandra Rao

Interview by Vissa Appa Rao (Jr.)

Full Text of Recording

MIC-012: Yoga Treatment for the Mother of Vissa Ramachandra Rao (1933-34)

[Intrvw.Dte.02-03-2009] [7.36 mts /1.7mb]

Ramachandra Rao: When my Mother Rajamma garu was being treated through Prayer at the house of Sri Prabhakara Sastri (1933-34) it was found that a disturbed soul (astral) wanted to take birth in the Vissa Family through the marriage union of Sri Prabhakara Sastri's eldest daughter Lalita and Ramachandra Rao, eldest son of Sri Vissa Appa Rao. When the elders of the two families agreed for this alliance, the soul stopped causing trouble to my Mother. After some time of the agreement, my Mother left her physical body due to some other sudden development. However, the elders decided to perform the marriage in May 1938 and the soul took birth as my son in November 1939.

Question: How were the Prayer Sessions starting with your Mother's treatment continued?

Answer: My Mother and Father used to attend the Prayers daily. I also joined them from 1933-34 regularly.

Question: Please name the Yoga Mediums who were attending the Prayer sessions.

Answer: In those days the Mediums of Master CVV who were attending the Prayer Sessions at Sri Prabhakara Sastri's house were – Vāvilakolanu Venkata Ramana Rao, One Ayyar, another Venkata Ramana Rao, one Naidu who was a Manager in PWD, and Pranathārthi Hara Ayyangār. Sri Pôtarāju Narasimham garu was not attending whenever he happened to visit Madras. Pranathārthi Hara Ayyangār also known as Tāthi garu, used to come on Avittam days only. *Avittam* is the birth star 'Dhanishta' of Master CVV and it is a monthly *tithi*.

Once Tāthi garu requested the Participants to attend the next Avittam Session at his house. We all participated there at his house in a Room upstairs. There the Prayer was very peaceful and invigorating. Sastri garu asked Ayyangar "Here the atmosphere is very peaceful and charged. How is it we do not have this experience in our House?" Tathi garu responded in Tamil "What can I say Prabhakara, at your house neighbourhood everybody fights and quarrels. Even good people start arguing. The atmosphere becomes disturbed and more so in new treatment cases. Here it is not like that, since there are no disturbances and treatments here!" While the conversation was going on we could hear from distance a melodious music of violin or vocal I am not sure, perhaps it was violin rendering melodiously. My Father intervened to say "*I agree the atmosphere here is very peaceful for Prayer. Someone is playing very pleasantly. I do not think he happens to be from our* Madras Music Academy. If only we could get his name and address we can admit him as our Academy Member*". The discussion went on like that at the session.

Topics Discussed under MIC-012

- a. Mother Rajamma's Ill health because of a disturbed astral (1933-34)+
- b. Yoga Mediums who Attended Prayer Sessions at Sri Prabhakara Sastri's House (1933-34)
- c. Prayer at Pranathārthi Hara Ayyangār's House (1933-34)

**Sri Tāthi garu was also a Member of Music Academy.*

+ Refer to MIC-010 Topic-c for further information.

Voice Interview with Dr.Vissa Ramachandra Rao

Interview by Vissa Appa Rao (Jr.)

Full Text of Recording

**MIC-013 Yoga Mediums at the Prayer Gatherings
of Sri Prabhakara Sastri (1931-1934)**

&

**Some Incidents of Ramachandra Rao's Visits to Kumbhakonam
(December 1931, May 1932, February 1997 and August 2004) ***

[Intrvw.Dte.02-03-2009] [56.43 mts /13mb]

Question: You mentioned the names of Yoga Mediums who attended the Prayer Sessions with Sri Prabhakara Sastri at Madras as: Padmanābha Mudaliar, Pranathārthihara Ayyangār (Thāthi garu), Vāvilakolanu Venkata Ramana Rao, Pôtarāju Narasimham and others.

Answer: As far as I remember presently, these are the persons. (*Dr. Ramachandra Rao sings a classical prayer song: "Padumanābha Parama Purusha, ParamjyōtiNivāsa, Unnatōnnata Mahima, ...Yajna Rakshaka, Yajna ShikshakaRāma Nāma"*). Prabhakara Sastri used to say in Tamil "*Mudaliyare, una kivala keerti irukara pohum nee enna bhayapadare, enna ayudum*" (Mudaliar, you have so much of reputation as a god. Why are you afraid and what will happen to you?). Of course the gentleman did not live for long.

Question: Was there Sankarayyar in those gatherings?

Answer: Sankarayyar is still alive. He is staying somewhere in Madras. He is doing Prayers and alleviating the deficiencies and problems of others who attend his Prayers. Vennelakanti Muniswami and his wife Manjula (*daughter of Sri Sankara Sastri, younger brother of Sri Prabhakara Sastri*) regularly seek help from him. Once Sri Sankarayyar came to know that I was in Madras and called me for Prayer at his gathering. He requested me to narrate my experiences with Sri Prabhakara Sastri. I narrated the treatment by Sri Sastri garu of my Mother and the relief given to an astral through my Marriage.

Question: Did you ever visit Kumbhakonam in the Company of Sri Prabhakara Sastri?

Answer: I visited Kumbhakonam two times in the Company of Sri Sastri garu. After the *Kanumarugu* (Niryanam) of Master CVV (12th May, 1922), we went to Kumbhakonam to attend Prayer Sessions there in the *Satram (Pilgrims rest place)* near the Pushkarini of a Temple. First visit was in December 1931 and the Second one was in May 1932. I also participated in the Prayers there. In 1931 when Prabhakara Sastri garu explained that Master CVV said like this previously, NRBV was contradicting him saying in Tamil - "*Appidi Ille Appa, Prabhakara*"["It is not like that Sir, Prabhakara"]. Prabhakara Sastri garu responded that "*What you are referring to is related to a happening in 1924 much later after Master's Disappearance in 1922. Master never said like that when he was alive*".

In 1932 visit Prabhakara Sastri's younger brothers Sri Chandrasekhara Sastri (who was also a Medium of Master CVV) and Sri Sankara Sastri also came with us for the Prayers. Sankara Sastri garu was not a medium. While doing Prayer he was saying to himself that "*I wanted to take Initiation from NRBV. But Brother Prabhakara Sastri does not agree for this*" Prabhakara Sastri garu responded that "*You do according to your inner conscience. I am not to interfere with your actions*". For the initiation ceremony - flowers, betel leaves, and coconut were brought and Sankara Sastri garu sat in the ceremony. I was also invited to come and join the ceremony. Since this was against my conscience, and as I was getting all my requirements under the supervision of Sri Prabhakara Sastri Garu, I did not agree for the same and went upstairs to pray separately. Later on Chandrasekhara Sastri garu appreciated my firm action.

*See Topics Discussed under MIC-013 at the End of this Text. [Interviewer's Note: Sri Ramachandra Rao garu was confused about the calendar of Events (between - 1997 and 2007 -) Narrated under MIC-013 Interview. These are suitably edited].

Question: Do you remember the Mediums attending those Kumbhakonam Prayer Sessions?

Answer: Thāthi garu, Sankarayyar garu, Prabhakara Sastri garu, Mahādēvan garu and NRBV garu were attending. Prabhakara Sastri garu and NRBV were sitting on both sides of the Main entrance. Facing them were Thāthi garu, Sankarayyar garu and Mahādēvan garu. *I was talking to these people only at the gatherings.*

Question: You said that there was a dispute with NRBV?

Answer: *NRBV used to make many false statements, give Wrong Dates for happenings and also say that Master CVV said like that!*

Question: Was there a dispute on Authority for Initiation after Master CVV?

Answer: Yes, Sri Prabhakara Sastri said that *“Master CVV has not given the Authority to anyone for giving Initiation to new persons after his Disappearance. But you are doing it on your own”*. NRBV replied in Tamil *“aamaa, naa pandirike”* (yes, I am doing like that). Sri Sastri questioned him as to the meaning of ‘aamaa’ (yes). He did not respond to that thereby agreeing for his aberrant action!

Question: You also mentioned some comment was made by Thathi garu on that issue in Tamil?

Answer: *In Tamil he said “Avan pidivādam pandindra, Prabhakara vittudu, Avan uḷḷa pesitti onnum prayōjana mille. Avan solradu onnum unmai ille” (“He is doing baseless argument. Prabhakara please leave him alone. There is no benefit in arguing with him. Whatever he is saying is not the Truth”).*

Question: Please enlighten further on your family members who benefitted through Master CVV’s Prayer system.

Answer: My Mother Rajamma was the first one to get benefit through Prayer treatment (1928-1934). My elder sister Manikyamba refused to cooperate and she was given up. My youngest brother Subrahmanyam (‘Subbu’) when he was afflicted by Chorea disease he was treated by Sastri garu at Visakhapatnam. After that Sastri garu requested me to bring my brother during my leave period to Tirupati for complete treatment (1939-1942) at his residence. Sastri garu at that time Retired just one month before from Madras and he Joined the Services of Oriental Institute, Sri Venkateswara Devasthanam, at Tirupati. I left Subbu at the *Karnala Veedhi* house of Sri Sastri garu near the Tirupati Railway station. Later on Sri Sastri garu shifted his residence to ‘*Sitaramavilas*’ (“*Kochchivarimeda*” – “*Two storeyed Kochchi Family House*”) near Sri Rama Temple. After his recovery, brother went to stay with Father at Rajahmundry. He was alright after that.

Question: Did you Record any Medical Case histories of Persons Treated by Sastri garu?

Answer: Your Grandfather Appa Rao garu recorded cases at Madras in his handwriting in a Notebook. Those were published in the Manimanjari Patrika+ of Sri Prabhakara Sastri Memorial Trust. Apart from some cases from those, of which I was also a witness, I added some more cases which were treated in my presence at Tirupati and typed them on Foolscap Size Paper sheets+.

One case Recorded by your Grandfather I will narrate here: One lady whose health was not good used to attend the Prayer Sessions at Sri Prabhakara Sastri’s house and watching the Progress of my Mother. She used to pray regularly and was listening to the narrations of other patients also and watching their treatments. Her close relatives were staying opposite to our house in Nallathambi Street. That family was from *Hamsavaram* in Andhra. They were also close relatives of my younger brother Subbu’s Father-in-law. The lady who was attending the Prayer sessions chided her relatives *“You have been watching the Progress in the Treatment of Mrs. Appa Rao, but what are you doing about your own young daughter who is paralysed and unable to stand or walk or turn her neck around? Please go for Prayer treatment for relief!”* The Family then came to our house and got the address and started attending Prayer treatment from the same evening onwards. The girl in no time started standing and turning around her neck and was walking normally in one year! The First Lady asked her son to marry that girl. The son got a good job at Madurai and

shifted there to start his new life. His relatives gave him a nick name because of his wife. *If I remember well this case was referred to also in the Souvenir-Smarika brought out on the occasion of Centenary of Sri Prabhakara Sastri. In a later period, your Mother and myself visited this family while on some official visit to Madurai.*

Question: When was your First Acquaintance with Sri Archakam Udayagiri Srinivasachari at Tirupati?

Answer: I used to travel from Madras to Tirupati, on weekends, starting at Madras on Saturday morning and going back to Madras from Tirupati on Sunday evening. I used to get Special Leave from the Hospital for this. The train journey was on the purchase of a one and half Return ticket on concession. My weekends were at Sri Prabhakara Sastri's house 'Sitaramavilas'. In the evenings I used to see disciples Satchidanandam and Kodanda Ramaiah attending prayers. Later on I saw your Grandfather Sastri garu talking to Srinivasachari along with others. One evening after his dinner Sastri garu wanted to walk for some distance and went along to Srinivasachari's house at the other end of the street [*Ramulavari Uttara Mada Street – (R.N.Mada Street), one hundred yards distance from his house*]. I accompanied him in his stroll. Sastri garu climbed one step on the Right side entrance door and sat down on a high stone pedestal ('*arugu*'). He enquired from the wife of Srinivasachari and found that he has not yet completed his daily evening duties as a priest at the Rama Temple. He wanted her to request her husband to visit him, *an old man*, at Sitaramavilas at his earliest. In no time Srinivasachari came to Sastri garu's house and enquired for your kid sister Rajeswari and gave many flowers which he brought from the Temple. Rajeswari used to decorate herself with some flowers and used to say that she will not give them to anyone in the house. Of course she used to share them with all the ladies a short while after.

Sometimes Sastri garu used to retire after dinner on to a cot on the terrace upstairs and used to enquire that '*See Saw*' (*nick name given by Sastri garu for his disciple*) has not yet come from his duty at the temple. During my visits to Tirupati I used to spend one or two nights only. In the upstairs immediately after the steps there used to be one big room with access to the big open terrace outside. After this room there was one more small room where I used to sleep with your mother and children –yourself and Rajeswari. When the children grew older we used to sleep in the bigger passage room. At the entrance to the terrace there was a small ante room wherein bedsheets, pillows and mats used to be stored. On the left entry area of the Terrace Sastri garu used to retire on a cot and all the other members of the family used to sleep on mats further spread. On one corner of the terrace there used to be a small wash room. When Srinivasachari used to go to Sastri garu he used to say that he took long time to come and he was feeling that he may not turn up at all! After that '*See-Saw*' used to press the feet of his Guru and they used to have lengthy discussions on some subjects, details of which are not known to others! Now I realise that Srinivasachari before he left his physical body (*Kanumarugu*) gave a statement that "*Master CVV said like this*" – "*Long time back in 1944-1949 itself before his own Niryanam (Kanumarugu), Sastri garu told Master that - This disciple of mine – Srinivasachari- is very close to me, fit to be my successor to conduct yoga practise, understand the system completely and will be in a position to treat others and convey the knowledge of yoga to others and develop the system further*". Also in that statement "*Master said that just like Prabhakara Sastri, you will also be taken away by me after you complete the Tasks Assigned to You*". I kept that typed statement somewhere, which now I am unable to relocate.

Appa Rao: I read in the Internet website <http://www.mastercvv.com/sriavs.html> this was put-up after the *Disappearance of Srinivasachari garu* #. *Briefly: Before his disappearance Master appeared before Srinivasachari and said that "After me, Prabhakara Sastri and the balance of the work done by him should be completed by you. Prabhakara Sastri was equal to Me and You are equal to Him in work and capability. Soon the Bhrukta Rahita Taraka Raja Yoga work will be fulfilled and all will come back to Earth with Permanent Bodies"*.

Ramachandra Rao: Yes these are the things mentioned in his statement. After death, the physical body is given up and the Astral body Remains in an Etheric Condition. So Srinivasachari was to be used as an Astral body person. "Astral can go anywhere wherever he is wanted, and astral can do any good thing dictated to

him or told to him to help some good people". Srinivasachari was aware that he will be leaving his body in three years. In 2005 August when I fell down with chest fracture He told me that this was the result of Sri Nageswara Rao's astral^P which was feeling unhappy. In May 2006 Srinivasachari garu told me that he prayed for its relief as much as he could, with the blessings of Sri Prabhakara Sastri and Master CVV. Nageswara Rao's astral realised it and still much needs to be done further, for its full rectification.^N

Srinivasachari told me in 1996, that he was ordered by Master CVV to Purchase his Residence at Kumbhakonam, Re-build and restore it. He also asked me to attend the House warming ceremony when it takes place at Kumbhakonam. Later on I came to know that the Function was fixed on 7th February 1997 at 11:12 am, which was the Birth date or Janma tithi of Sri Prabhakara Sastri according to lunar calendar and I was eagerly planning to attend the function. In the meanwhile I came to know from Pondicherry on the 1st of February, 1997 that Sri Ravi Ramamurthi, husband of Smt. Vinatha left the House suddenly and while going to a distant place fell down unconsciously by the side of the road near a village. Somebody picked up the slip with a telephone number on it, from his pocket and informed his son Muthu Prabhakar about the development. Prabhakar transported his father on a cart to the Hospital in Pondicherry. In that hospital an uncle of Ramamurthy garu was attending on his treatment, while Prabhakar and Vinatha were with the Patient at the Hospital. I informed over phone Smt. Vinatha's sister Smt. Sujatha about the developments. A few days later I received a post card from Sujata informing me about the progress of the patient. The same evening I explained to your sister Chy. Usha that I am going to Pondicherry for visiting the patient before my Kumbhakonam journey. Next day early morning I boarded a bus to Pondicherry where I could reach by evening and call on the Patient at the Hospital. I felt sorry for His condition and had Prayers for His Speedy recovery. On my request Sri Ramamurthi's daughter Pushkala got information about the timings of the bus going to Kumbhakonam. Next day she accompanied me to the Bus Station along With my small suitcase containing two pairs of dress. Boarding me on the bus she thanked me for the visit and Prayers giving her family much Confidence. She said that she was not fortunate to see Sri Sastri garu because she was born much Later to his Niryanam, but glad that she met elders like me and your Mother who prayed with Sri Sastri garu. The bus started at 11:30 am. (*Myself and your Mother visited Pondicherry a few years earlier!*)

After reaching *Kumbhakonam* in the night I got down the bus and was looking around when somebody came forward to carry my suitcase and also take me to a lodging place. So I went along with him to a hotel where he addressed the proprietor in Tamil. 'This Sir needs a room for staying'. The proprietor explained that only one double room is available, but he will charge me a Single room cost only. Then I enquired from the person carrying the luggage the amount to be paid to him. He said that it is your pleasure. The hotel person suggested two rupees which I paid to the Escort man and He was happy. I requested the hotel proprietor to get me a rickshaw transport in the early morning to the *East Dabir Street house of Master CVV*.

In the morning I took an early bath and leaving my luggage at the room, went to the place. Srinivasachari garu did not arrive at that time but I sat down in the inner prayer room of Master CVV for Prayer. Already that room was full with the persons arriving early like me. Srinivasachari garu was coming from Tirupati in a Bus along with big size new photographs of Master CVV and Sri Prabhakara Sastri neatly framed and carefully packed, along with some helping disciples. Their careful journey took some time. In the meanwhile we finished our first prayer and came out to see that Srinivasachari, his son-in-law and other relatives and other disciples arriving and arranging things in a hurry. In the big group it was not possible for me to see Srinivasachari while they were arranging the careful hanging of Photos. *By that time it was 11 am and Srinivasachari garu announced "Let us start Prayer. Master CVV Namaskāram, Gurudev VPS Namaskāram"*. After that the Prayer was very intense and a lot of action has taken place over all the participants. It took a lot of time before everybody could relax and open their eyes. Because of my age of 80 years, I was not in a position to get up after the prayer. I was thinking of catching someone nearby for a support. One person asked me whether he can help me to get up and I agreed. I asked him "*who are you*". He introduced himself as the son-in-law of Srinivasachari and that he will inform him about my presence. He also asked me to wait as lunch will be served to all the participants. In the meanwhile I was feeling very

^P Astral of Deceased Pingali Nageswara Rao, Son-in-law of Dr. Ramachandra Rao.

^N [*Interviewer's Note: Sri Ramachandra Rao garu was confused about the calendar of Events He is going to Narrate Further Here – These events are related to a much earlier period before 2005-2007*]

hungry since I have not taken anything since morning and came out of the place, where I was met by Sri T.Sundara Siva Rao who started asking me about *when and from where I arrived, and many other enquiries*. I responded that I will answer all the things after I have some food since I am very hungry as a result of Intense Action in the Prayer. Then he took me to a place and offered Coffee and Rice '*Idlis*' ('*Steamed rice cakes*'). After that while I was enquiring about any restaurant nearby, Sri Satchidanandam, disciple of Sri Sastri garu who was sitting nearby came forward. He said that he will take me there and advised Sri Siva Rao to go and help Srinivasachari garu. We went to a place where there were some freshly cut banana plant stalks and leaves, which were decorating the entrance to the hotel. We went inside and took lunch there. I paid some ten rupees for lunch for both of us. Satchidanandam brought me back to Master's house.

Coming back to the Prayer hall I found that there was a *collection of money* going on. Since there was a lot of expenditure in the whole event, disciples were giving cash voluntarily. Srinivasachari was busy collecting money and writing receipts for the same. Observing me he said that he will talk to me leisurely after his work. He asked me how much I would like to send later on. Observing the trend I said that since I did not bring enough cash I will send Rs.1250/- from Salem. He agreed for the same and continued his cash collection work. I then, went to a comfortable place and sat down there. After the collections were over lunch was served in an upstairs hall to the people. Many persons like me who already took food from outside, sat down in the Prayer hall. Later on in the evening there was another Prayer Session. After the completion of the prayer, I saw one person with a bald head sitting before me. While I was puzzled to recognise him from his back, another person who came with him addressed him to turn his face back. I recognised him as a retired official of the examination branch of the University at Tirupati. He tried to give an astrological forecast of my daughter Usha in 1974 but that was not successful. Later on he sent his own daughter for study at the Annamalai University, when I was working with the Medical College as an Emeritus Professor (1986-1988). She was staying in the hostel and as advised by Srinivasachari garu met me for receiving some counselling.

Question: Sir, please stop this narration and tell any other thing about the session at Master's Residence.

Answer: After that Srinivasachari asked me to visit Master CVV's Residence again on his English Date of Birth (4th August).

[Interviewer's Note: Sri Ramachandra Rao garu was confused about the calendar of Events He is going to Narrate Further Here – These are related to much later period before 2005-2007.]

Question: Master CVV's House Restoration was done in 1997. Sri Ramamurthi's illness also happened in the same period or in a later period?

Answer: Yes both these events happened in 1997. After seeing Sri Ramamurthi at Pondicherry, I prayed with him and later told about his condition to Srinivasachari. He said "*Yes, I heard about him and he will be relieved. Nothing to worry, we will Pray for him*". Srinivasachari got busy again with his cash collection work.

Appa Rao: Later on you and I went to Kumbhakonam together in August 2004 and not in 1997 period.

Ramachandra Rao: Yes, from Salem to Tanjavur in Train and there we had coffee and from there we travelled in a Taxi to Kumbhakonam. We also took one plastic chair from Tanjavur with us. You know all this happening. Srinivasachari came from Tirupati on that evening of 3rd August 2004 along with Sri Sundara Siva Rao and others. We had prayer in the Master's Inner Prayer Room. There was a big Painting of Master CVV on one side of the wall in that room. Facing that on the other side wall was a photograph of Sri Prabhakara Sastri. I had a picture taken in that room along with Srinivasachari. I had a copy of that with me. I slept on a cot in the Prayer hall and you slept on a mat by my side. Srinivasachari slept on a big mat in the middle of the hall, along with his *grand-daughter*, Siri, Sundara Siva Rao and others. I came to know that Srinivasachari was going back to Tirupati early in the morning of the 4th August 2004. Then He told me that *he got all the Literature and Notes of Master CVV published by then and he is going to send me one set of*

them from Tirupati. He said if anyone is interested they should contact the Prabhakara Mitra Mandali asking for the copies.

Question: Please tell about your experiences with Srinivasachari garu when you went to Tirupati in 1963 to work as Principal, S.V.Medical College.

Answer: Immediately after joining at Tirupati in 1963 there was an old ongoing investigation of a dispute at the College. After settling that issue I got in touch with Srinivasachari and started regular Prayers with him.

Question: Let us stop this Session now and we will restart the Interview at a later time.

Answer: Yes let us end the present recording.



Dr. Vissa Ramachandra Rao with Sri A.V.Srinivasacharyulu
in the Inner Prayer Room of Master CVV at Kumbhakonam
(4th August 2004)

List of Topics discussed under MIC-013:

- a. Yoga Mediums who participated at the Prayer Gatherings of Sri Prabhakara Sastri at Madras and Kumbhakonam (1931-1934)
- b. The Family Members of Vissa Appa Rao who got Treatment from Sri Prabhakara Sastri (1928-1941)
- c. Vissa Ramachandra Rao going to Kumbhakonam along with Sri Prabhakara Sastri (Decembar1931 & May1932)
- d. Medical Case History Records of those who got Successful Treatment from Sri Prabhakara Sastri ⁺
- e. Dispute between NRBV and Sri Prabhakara Sastri regarding the Authority for Initiation after Master's Disappearance
- f. First Time Acquaintance of Sri Ramachandra Rao with Sri Archakam Udayagiri Srinivasacharyulu (1941)
- g. First Time Acquaintance of Sri Ramachandra Rao with Sri Archakam Udayagiri Srinivasacharyulu (1941)
- h. Going to Pondicherry for Prayer and Treatment after the Serious Illness of Sri Ravi Ramamurthi (1st February 1997)
- i. Attending the Inauguration Programme after the Renovation of Master CVV's Residence at Kumbhakonam (7th February 1997)
- j. Sri Ramachandra Rao visiting Kumbhakonam *again* for Prayers (August 4-6, 2004)
- k. Master CVV on See Saw.docx # <http://www.mastercvv.com/srivas.html>
- l. For more Information on Topic a. under MIC-013 above – Refer to Discussion on Topic b. under MIC-012.
- m. For more Information on Topics f, h, & j under MIC-013 above – Refer to Discussions on Topics c & d under MIC-001.

References: See Next Page >>>

MIC-013 References:

^ **“See - Saw”** [When Sri Sastriji asks Sri Acharyulu garu to “See” that someone is suffering, then immediately Sri Acharyulu garu replies I “Saw” this instance. Sri Acharyulu garu happens to see the sufferer and the manner of ailment and what the sufferer requires for Relief. Then Sri Sastriji treats to give relief to the sufferer. Typically Sri Sastriji used to receive 2 telegrams, one mentioning “the ailment” and another with “cure received”. Because of this, Sri Sastriji started calling Sri Acharyulu garu fondly “See Saw”.
<http://www.mastercvv.com/sriavs.html>]

Master CVV on “See Saw” <http://www.mastercvv.com/sriavs.html>

[Know more about Sri Acharyulu garu in the own words of Revered Master CVV: (Masters appeared to Sri Acharyulu garu during evening prayer on 5th September 2003 at 7:30 PM and told the following which is printed in Telugu). *Excerpts:* “Today in the evening prayer, Masters appeared and told me as follows: In that, CVV” – “I recognized Prabhakaram (Sri Veturi Prabhakara Sastriji) equivalent to me and asked him to sleep with his wife on the bench (table) where I used to sleep. He did not do it. Through the creation theory I got a baby (Chandu), but Maya (Deluding One) took away the child, because the child was born due to Venkamma’s negligence. She did not cooperate for another trial. Because of that, I wanted to try with Prabhakaram, but he did not listen to me. Prabhakaram chose you as his equivalent. Prabhakaram introduced you to all those who come to him, this boy is equivalent to me (Telugu: ‘Nenenthō e abbai antha’). Through you and my creation theory he brought an atom to birth. But Maya took away your baby when Prabhakaram is out of station. With that disappointment Prabhakaram also disappeared. Still you and your family tried with grit and brought another atom to birth according to my creation theory. From that day you are doing tapas, like Bhagiratha^B, for my return. My yoga will definitely succeed. Waiting for the right moment. The results can be seen any time. There is No doubt. Do your work without fear. Do not look for others’ help. I am the doer and I am with you. MTA and the Masters above are with me.”

“I got my granddaughter’s marriage performed through you by creating peculiar circumstances. Also got my grandsons’ Thread ceremonies in Kumbhakonam and marriages in Tirupathi performed through you. I got the place ‘where I lived, I got the Yoga and the room where I practised the Yoga’, Purchased through you. After Prabhakaram, Sankara Iyer is my true disciple. Through him, I made you to publish the book NEW YOGA and made you to reach ‘Yogalaya Mitra Sangha Bhavan’ on the day it is being sold, and got the ‘Yogalaya Mitra Sangha Bhavan’ sale stopped through you. I got My Literature, which did not see the light in the past 60 years, published through you. Even though you refused, I made you to purchase my house where I lived, for me and got it rebuilt. In all these works, many people caused you many tortures, and propagated disrespect against you. My energy is with you and always protects you. I am successfully treating people through you – beyond your imagination and beyond people’s expectation. The reason why I did all these things is, for your efforts of my return. My yoga will yield any moment. It is definite, no other way. Continue your efforts like Bhagiratha. Do not request any one. Just do it by my word”]
<http://www.mastercvv.com/sriavs.html>

^B Bhagiratha (Sanskrit: भगीरथ, Bhagīratha) was a great king who brought the River Ganges, personified as the River goddess Ganga, to Earth from the heavens. <https://en.wikipedia.org/wiki/Bhagiratha>

Voice Interview with Dr.Vissa Ramachandra Rao

Interview by Vissa Appa Rao (Jr.)
Full Text of Recording [55.08mts/12.77mb]

(Recording on 22 June 2011 at Salem, Tamilnadu, India (in the presence of Sri T. Sundara Siva Rao)

MIC-001:

Yoga Treatment and Astrals, Guidance from Gurudev Prabhakara Sastri etc.*

Ramachandra Rao: Reference about Yoga Treatment for Astrals: When I was working as Principal of S.V.Medical College, Tirupati during 1963-1972, I remember about two or three cases which I came across at the daily evening Prayer Sessions in the house of Sri Srinivasachari. I did not visualise any cases at Salem while I was praying with my daughter Chy. Vissa Ushasri (1989-2011).

Appa Rao: Please let us know about those cases at Tirupati.

Answer: One Boy of 10-12 years age, was suffering from ill health and coming for prayer treatment. There was relief for two or three days and one evening he started talking strangely – “I am troubling this boy, since I did not get things done as per my desire”. Srinivasachari garu intervened to say “Do not trouble this boy, leave him. This is of no use. If you have any Problem, Pray and ask Master CVV or a Person like me, for relief”. Then the astral left the boy and the boy was Comfortable for some days. After 4 or 5 days another boy who was also coming for the Prayer started laughing strangely. When this boy was questioned he started talking “That mischievous fellow, says like that but does not keep his promise. He will trouble that boy again”. For that Sri Achari garu warned that “If that astral does like that Master CVV will see to it that he will not have any Re-birth again or will see that he will have no marriage or education. Swear that you will behave properly!” With that warning the astral left the boy in peace.

Question: Was there one or two astrals in this case?

Answer: One astral only. *After that, I am explaining about the Prayer hall at Srinivasachari's house* – There was a lot of space for people to sit. There was a door leading to a store on the left side wall. There used to be two seats near the meeting place of the left side wall and the north side wall. I and Srinivasachari garu used to occupy those seats. Whenever any one of us was not present they used to be left vacant. The other male visitors were occupying the left central area of the hall.

On the north side wall there was a door leading to the inner dining room and kitchen etc. After this door on the western half of the hall Srinivasachari's wife Sarojamma garu, your Mother and other ladies used to sit for Prayer. Now and then I used to narrate some thought to Srinivasachari and he used to give some suggestions to his wife and your mother for follow up. After the entrance door passage into the Prayer hall, there used to be a staircase leading the upstairs portion of the house. By the side of the staircase there used to be one easy chair with long hands. This chair was used by Sri Prabhakara Sastri garu and he used to rest in the chair, stretching his legs on and doing Prayer some times. *After Sri Sastri garu's Niryanam, Srinivasachari brought this chair to his house as a memento!*

Question: After 1950s did you ever have any vision of Sri Prabhakara Sastri and Master CVV?

Answer: I wish to narrate my visits to Tirupati from Chennai during 1941-1949: During that period I was staying in a house at Rayapetta-Mylapore Junction nearer to the Stanley Hospital, where I was Working. On the purchase of one and three-fourth cost concession ticket, I used to travel on train to and fro between Chennai and Tirupati. I used to get a special leave permission for the weekend and start on the Saturday morning and return back on the night of Sunday. *I used to purchase two and half tickets for myself, your mother and you as a child and we were travelling like that. When your sister Rajeswari was born she*

* See Topics Discussed under MIC-001 at the End of this Text.

was staying at Tirupati itself with her maternal grandparents for some time. In those days Srinivasachari used to work in the Sri Rama Temple, Tirupati and daily used to get some flowers from the temple and give them to her. That was a different story which you might have heard! In those days Sri Prabhakara Sastri garu used to stay in Tirupati Sitaramavilas and there a staircase near the entrance of that house leading upstairs to two rooms and one big open terrace. The first room was bigger one like a hall and leading to the terrace outside. The second one was smaller. Myself, your mother and you as a kid, used to sleep on a mat in the smaller room and later on with your sister, we used to sleep in the hall. In those days Sri Prabhakara Sastri and Sri Appa Rao garu were discussing some yoga issues in the hall there. They were not aware that I was in their back in the darkness and listening to the subject. Sri Sastri garu then realised that I was also there and then expressed his apprehension to my Father that I was listening and what I might think of the information! Of course I moved out from there and I never revealed the subject to anyone including your mother. After the passage from the hall on to the big open terrace, there was a small store room on the right wherein bedsheets, mats and pillows used to be kept. To the south side of the store there were stairs leading on to another small open terrace. On the left side of the store in one corner Sri Sastri garu used to rest on a cot and holding a book. When he was dozing, the book used to slip from his hand on to his nose and he used to say “why ‘See Saw’ has not yet arrived from temple duty, I am feeling sleepy”. At last See Saw used to arrive and used to press the feet of his Gurudev, while they were having long discussions on Yoga subjects between them. It was not possible to follow their conversation unless one could go near and listen while being unnoticed by them. It was not good manner to do like that. From a distance I could make out that their conversation used to last up to 10 and 11 pm.

From that situation now I realise that it was planned that after the disappearance of Gurudev VPS, all the Prayer cases coming for treatment in Tirupati will be the responsibility of Srinivasachari and at the same time he will have to reduce his Sitarama Temple Priest Duties and pass over the balance of work to his uncle’s sons. (Since Srinivasachari’s father passed away much earlier, he grew under his uncle who was managing the Sitarama Temple Priesthood. After his uncle’s demise, he took over that responsibility. Thus the scenario for the plan of Sastri garu was laid out well in advance before Sastri garu’s Niryanam!).

These were all the happenings at Tirupati during the period 1941-1949 while I was working at the Stanley Hospital, Chennai. This was how Srinivasachari was involved in Prayer Treatments. Later on he started his treatment scenario from 1963 onwards when I came to Tirupati S.V.Medical College. He used to treat so many people gradually.

Going back to 1949 November, I joined Guntur Medical College in the Department of Anatomy and we were staying near 10th Cross Road, 1st Lane, Brodipeta. So many things happened during our stay there. One important event comes to my mind. One day[^] a post card addressed to Father Sri Appa Rao garu, came from your mother’s sister Vinatha at Tirupati, informing that “Father’s health is not good these days. You promised to come here when requested. Please come immediately.” While we were all surprised, your grandfather Appa Rao garu made a statement – “Atom bomb is smashed.” In those days he was writing a popular science book in Telugu on “Paramanu Shakti” (atomic energy), giving information on atom and its functions etc. At the time of receiving the post card he just completed his description on the first atom bomb destruction! He stopped his writing and the same evening went up to Vijayawada by Train and took the Tirupati Coach in the Madras Mail. After reaching the Residence of Sastri garu in the Morning, he found him giving treatment to some persons and talking to them. As the persons were relieved he told them “You Are fine now, nothing should trouble you, and you can go now!” There was one scorpion bite victim also among the visitors. Appa Rao garu was surprised at the situation. He could not make out anything and was wondering why he was called for! [^] On the 30th August 1950 It was not known whether Sastri garu had his lunch or not. Suddenly Sastri garu became silent and fell down. His breathing stopped.

[^] *Dr.Ramachandra Rao does not remember the sequence of events at that time. Actually Prof.Appa Rao reached Tirupati in the last week of July 1950 and kept the Good Company of Sri Sastri garu for some weeks in the Month of August 1950 at Tirupati. The Niryanam was around 1:00pm on the 30th August 1950!*

When a person leaves his Physical Body what should be done? They used to say that when Master CVV left his Physical Body His body was cremated. So it was decided that Sri Sastri garu's body also should be cremated. New clothes were wrapped around the body and flowers were put on it. An earthen pot with burning coal was to be carried by Sundaramurthi, the eldest son of Sri Sastri garu with the body. But there was a delicate situation with *Sastri garu's wife Smt. Mahalakshamma garu sitting near the body and crying that she cannot stay alive without Sri Sastri garu and her also wanting to leave her own life!* No one had the courage to intervene and suddenly Sri Appa Rao garu quickly went up to her and lifted her up and brought her back a few steps behind, saying that "Sister, you know that a dead person cannot be revived and the body needs cremation. You know this thing very well." With this the others took up further proceedings. Immediately after, Father sent a message to us and your mother and I reached Tirupati the next day morning. At Tirupati, Father told us that he then remembered that "*Sri Sastri garu revealed to me long time back, that a situation will arise when he seeks my urgent presence before him and I should keep my promise to visit him!*"

Question: Please explain if there were ever visions of Sri Prabhakara Sastri and Master CVV in the latter period.

Answer: While I was doing Prayer I used to see the pictures of Master CVV and Gurudev VPS. Those visions were boosting fearlessness in my mind.

Question: *You were telling me earlier that when you were having difficult times in Tirupati and Gulbarga you could visualise the presence of Sri Prabhakara Sastri assuring you of his support!*

Answer: In 1975 at Gulbarga I had Typhoid. That was for the Fourth time in my life. My First attack from typhoid was when I was four years old and I had to discontinue my school study then and resume school in the next year. Next in 1942 after the Second World War, I went to Eluru in Andhra to work as a doctor in the Gannavaram airport construction activity. At that time your mother's elder brother Sundara Murthi helped me in carrying my luggage from Tirupati. I stayed in the house of my relative Ivaturi Nagabhushana Rao then. After reaching the place I was not feeling well and informed Nagabhushana Rao who was in charge of the project, that I could not travel daily to the work place till I recover. After one and half days of fever in bed, I was resting in my room and your Mother was busy preparing some coffee for your Grandfather in the back yard of the house. In the meanwhile a vendor came to the door announcing the availability of vegetables for sale and at the same time since I had an urgency to visit the bathroom, I tried to get out of the door. While moving forward I had a reeling and fell down. Then I tried to get up and was falling again, and the vender came forward and held me steadily. He cried that my body was very hot with fever! Listening to the commotion your mother came and helped me to attend to my nature call. Then I realised it was a typhoid attack. *At that time I felt the presence of Sri Sastri garu and Master CVV helping to tide the situation in the form of a stranger visiting the house!* Later on a known doctor in the neighbourhood gave me medicines. The fever subsided.

After that the fever relapsed and it became a Double Typhoid. At that time everyone doubted whether I will survive this situation! Later on a letter was sent to Sri Sastri garu at Tirupati to treat me in Prayer. In that period it was felt *goli soda (a soda water bottle capped with a marble to Control the pressurised soda gas)* water was better than normal water for the patient and my father used to go daily at the morning arrival time of Howrah-Madras Mail train at the Eluru Powerpet Railway Station. At that time on the platform, one vendor used to sell this *goli soda* for the passengers. Father had to search all along to locate the vendor, and the vendor used to keep the reserve soda bottles for Father's purchase. *When I remember those days I feel sad!*

During my recovery period at Eluru (1942) and later on during the marriage period of brother Veerabhadrayya at Guntur (1949-50) your mother was having recurrent abortions and had a very delicate health. After his marriage at Kavali near Guntur - Veerabhadrayya and his wife were frequently visiting us at Guntur and your mother was not having stamina in managing the kitchen to feed the big family. I proposed to Father that I will go and stay separately with your mother and five children. I suggested that Father can

continue to stay in the Brodipeta house with my Sister Gauramma, her kid son and also Virabhadrayya's family whenever they come to Guntur. *Father felt very sad at the proposal and prayed for the recovery of health of mother.* After this discussion, one night after the dinner I bolted our bedroom door from the outside and sat down in the veranda[^] before the room to study my lesson for lecture for the next day Anatomy class in the medical college. After a while I heard a tapping on the door from the inside and when opened I found your brother Prabhakar (4 year old) having difficulty in breathing from an *asthma problem*. I made him sit in my lap and prayed to Master CVV and Gurudev Sastri garu for his relief. When he got the relief I took him inside and made him sleep in the bed comfortably. On some nights this was a regular happening when I had to attend to Prabhakar while reading my daily lecture notes. On one night I observed a large black scorpion entering the passage between the veranda and the main door of the house. The scorpion was coming through a drain pipe connection. Immediately I seated the kid in the chair securely and brought a stick, killed the scorpion and threw it outside the gate. Then I took the kid inside for sleeping safely. In the meanwhile the time was early morning and the maid who came for work in the house was terrified at the sight of a scorpion and screamed for help. *These things happened during the days after Sri Sastri garu's Niryanam!*

Question: Did you ever have visions of Master CVV and Gurudev VPS in your dreams?

Answer: Normally when I was doing Prayer I used to have a vision that I was sitting at a distance from Master CVV and Sri Sastri garu and that Sastri garu was saying something which I could not comprehend. Whenever I was having any difficulty or health problem, Prayer used to give me relief from the same.

Question: Were there two or three astrals which bothered brother Prabhakar?

Answer: Prabhakar was bothered by astrals. During Summer 1968 when he came for a vacation from his studies at Guntur Medical College, one night we were all sleeping on the terrace of our house and he had a severe attack of asthma. Immediately we sent a message to Srinivasachari garu and he came and Prayed for his relief. Sri Achari garu explained that Prabhakar was being troubled by 9 astrals and due to Prayers by Sri Sastri garu, seven of them have left him in peace. Now the remaining two are troubling him and unless they are pacified, he will have ill health like the present episode. When there was a relief after the prayer, Achari garu went back to his house. Then your mother said that we cannot be rest assured with the relief from Prayer and should consult a doctor near our house further on. So the neighbourhood doctor was requested to visit the patient. He gave some medication and then suggested that we take the patient to the hospital so that a drip can be administered to him for complete relief. At the hospital the patient was put on a bed and a drip was connected to the patient. Some medical students, understanding that the College Principal's son was brought there, were trying to peep in the patient room. In the meanwhile, Prabhakar disturbed the drip setting and I warned him that it will not allow the oxygen to properly reach him. Then he cried that he is not allowed to be freely moving in the bed by his Father. The doctors treating him came in to calm him down saying that the medicine is already giving relief and he should not be Mentally agitated till the work is over. The students outside were concerned that while they respect their Principal, his son is not listening to him, and saying to themselves that *"If someone scolds, you should keep quiet and pay your respect to him with folded hands!"* They then left the place for their class work.

Question: Did Sri Srinivasachari Garu Revisit Prabhakar in the Hospital?

Answer: Achari garu visited him and treated again when he was almost freed from the problem and later on Prabhakar went back to Guntur to write his Final MBBS Exams. After that he did his House Surgency programme at the Tirupati Government Hospital and moved over to Vellore Christian Medical College and Hospital for his Career in Anaesthesia (1970-1991). All his service period at Vellore was unfortunately straddled with *ill-health from his 'Purva Karma'*. On 1st May 1991 when he left his physical body I had to go to Vellore and cremate his body on the next day. After that you reached Vellore in the evening and we brought[^] Portico.

his ashes to Salem. You immersed his remains in the Kaveri river sangam near Bhavani. Later on you went back to Vellore to attend to the last rites. Prabhakar's wife Dr.Subhashini and her parents, along with her other sisters families were there at that time. (*Ramachandra Rao's voice got choked with emotion and not clear to understand...*) *I do not know why I am alive still. I am now 95 years old and what am I to achieve further?*

Appa Rao: You yourself told me earlier that many things are yet to be done by you as per the direction of Master CVV. Those tasks are beneficial for others in the Yoga line and they will materialise before your eyes.

Ramachandra Rao: Yes, many of my illnesses were cured and difficulties solved through Prayer to Master CVV and Gurudev Prabhakara Sastri. Just like me you will all benefit by regular Prayer. But I regret that I could not perform the marriage of my daughter Dr.Usha Sri. She has been looking after my wellbeing and food and other needs. She does not go to bed till I sleep, and gets up early before me in the morning to continue the systematic working. I am not in a position to give her relief. *What is my greatness that made Sri Prabhakara Sastri garu to marry his daughter, Lalita to me? He himself told me once that his daughter was an amsa born of Parvati Devi!*

Sundara Siva Rao: Even Master CVV himself could not escape the difficulties. He had to suffer like an ordinary house holder!

Appa Rao: These facts are not known to the outside world. He was born to give relief to everyone by starting the New Yoga System. In this effort he also suffered like all house holders!

Ramachandra Rao: So far I am living with that Firm Belief. While I am praying to Master CVV, Sri Sastri garu and Sri Srinivasachari garu are also guiding and protecting all of us.

* **List of Topics discussed under MIC -001:**

- a. Cases of Treatment for Astrals (1963-1972)
- b. Discussions on Yoga Subjects between Sri Vissa Appa Rao and Sri Prabhakara Sastri in Tirupati (1941-1949)
- c. First time Acquaintance of Sri Ramachandra Rao with Sri Srinivasachari (1941-42)
- d. Discussions between Sri Prabhakara Sastri and Srinivasachari (1941-1949)
- e. Niryanam of Sri Prabhakara Sastri (29thAugust, 1950)
- f. Sri Ramachandra Rao getting Double Typhoid in Eluru (1942)
- g. Vissa Prabhakar being troubled by Astrals (1949-1991)[^]
- h. Sri Srinivasachari Treating Prabhakar (1968)
See: For more Information on Topics c & d above Refer to Discussions on Topics f, h, & j under MIC-013 above

[^]**See also:**

Yoga Life of Vissas Practicing Bhrukta Rahita Taraka Raja Yoga: Parts 3 & 4 *giving more information on the above.*

Part 3

**YOGA LIFE OF VISSAS
WHO PRACTICED BHRUKTA RAHITA TARAKA RAJA YOGA**

By Vissa Appa Rao (Jr.)

Part 3

**YOGA LIFE OF VISSAS
WHO PRACTICED BHUKTA RAHITA TARAKA RAJA YOGA**

By Vissa Appa Rao (Jr.)

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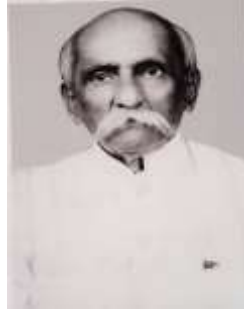
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3.1 Biodatas of Prof.Vissa Appa Rao and Dr.Vissa Ramachandra Rao

3.1.1 Prof.Vissa Appa Rao:

Prof. Vissa Appa Rao (1884-1966) was an Eminent Educationist and Physicist of South India. He worked as Professor of Physics at the Madras Presidency College (1909-1913) and (1927-1936), Rajahmundry Government Arts College (1914-1919) and (1922-1926) and at the Anantapur Government Arts College (1919-1922). Later on he worked as the Principal of the Rajahmundry Government Arts College and the Teachers College of Education during the years 1936-1938. In 1938 he became the Principal of the Andhra University Colleges at Visakhapatnam and worked there till 1940 when he retired from the Madras Educational Service.

He was a classmate of the Nobel Laureate Sir C.V.Raman (1888-1970) at the Madras Presidency College. He was also a contemporary of Prof. Sarvepalli Radhakrishnan (1888-1975) at Madras Presidency College.



Prof. Vissa Appa Rao
(24th May 1884 – 30th June 1966)

He was a well-known Musicologist and Founder Member of the Madras Music Academy (1928). He got published a Souvenir in English and Telugu with a Biography of the Saint Composer Tyagaraja Swami (1767-1847 AD) at Chennai. Also he published the complete collection of the saint's Carnatic kritis with philosophical explanations as well some rare kritis with musical notations. He was also a Member of the Advisory Board of Akashvani (AIR) and the Founder Member of the A.P.Sangeeth Natak Academy (1957). Prof. Appa Rao was honoured by the Madras Music Academy in its 3rd Annual Conference on 1st January 1959. He identified that the Music Composer Kshētrayya (1600-1680 AD) originated from the Muvva Gōpala temple kshētra of Krishna district and got the composer's Padās published. After his Scientific Presentation at the Central Sangeeth Natak Academy (September 1958), Kuchipudi Dance system was Recognized Officially as a Classical Dance Tradition of India. This Historical Document is available in the Archival Library of the Academy at New Delhi. He was responsible for the establishment of the famous artist Damerla Rama Rao (1897-1925) Memorial Art Gallery and Art School at Rajahmundry.

Prof.Appa Rao was a popular writer of Science books in Telugu. His Publications 'ākāsam' (Astronomy) and 'Paramānu Sakti' (Atomic Energy) won awards from the Central Government and A.P. State Government. The Atomic Energy book was translated into Urdu. His other Publications were 'Vyāsāvali' (Essays on Science, Astrology and Esoteric Subjects) and 'Nritya Sangītha Vyāsa Ratnāvali' (Essays on Classical Dance, Classical Music and Science of Music).

Prof.Appa Rao became a Close friend and Sambandhi of Gurudev Sri Veturi Prabhakara Sastri (1888-1950), an Eminent Telugu Literary Critic, Epigraphist and Orientalist of South India. In the company of Sri Sastri he became an ardent Follower and Practitioner of Bhrikta Rahita Taraka Raja Yoga of Master CVV (1868-1922), Kumbakonam (www.mastercvv.com). He recorded Several Case Histories of People Suffering from Chronic and Terminal Diseases being Treated and Cured by Sri Veturi Prabhakara Sastri through the Practice of Master C.V.V. Yoga at Chennai and Tirupati.

3.1.2 Dr.Vissa Ramachandra Rao:

Dr.Vissa Ramachandra Rao is an Eminent Educationist in the Medical Field and also a Yoga Follower. He was born on 21st March 1917 at Rajahmundry, Andhra Pradesh. He is the Eldest Son of Professor Vissa Appa Rao (1884-1966) who was an Eminent Educationist, Physicist, Musicologist and Promoter of Music and Fine Arts in South India.

Dr.Ramachandra Rao, after his high school and Intermediate education at Chennai, qualified for M.B.B.S. from Andhra Medical College, Visakhapatnam, Andhra Pradesh, in 1940. He started his Medical Career at the Stanley Hospital, Chennai as an Assistant Surgeon and on ICMR Fellowship, during 1940-1948 worked on Infections of Foot, for his M.Sc. in Anatomy, under the Guidance of Dr.M.G.Kini, an Eminent Orthopaedic Surgeon and Prof. A. Ananthnarayana Ayyar, Professor and Head, Department of Anatomy, Madras Medical College. He started his Teaching Career as Assistant Lecturer in the Subject of Anatomy at the Guntur Medical College in 1948. As a Professor of Anatomy he worked during the Years 1951-1973 at the Government Medical Colleges of Guntur, Visakhapatnam, and Tirupati and the then Private Medical

College- Rangaraya Medical College, Kakinada. He also worked as Principal of the Government Medical College at Guntur (1960-1962), Principal and Secretary of the Governing Body of Rangaraya Medical College at Kakinada (1963-1966) and as Principal of the S.V. Medical College at Tirupati (1966-1972). After Retirement from the Andhra Pradesh Medical Services he served as Additional Professor of Anatomy at M.G. Medical College, Warangal during 1972-1973 and as Professor and Head of the Department of Anatomy at the M.R. Medical College, Gulbarga (Karnataka) during 1973-1985. During the years 1986-1989 he worked as Emeritus Professor of Anatomy at the R.M. Medical College, Annamalai University, Chidambaram (Tamilnadu).



Dr. Vissa Ramachandra Rao
(21st March 1917 – 27th June 2014)

While working at Guntur Medical College Dr. Ramachandra Rao along with his junior colleague Dr. G.R.K. Hari Rao (1919-2006) identified a New Artery in the Human Heart System and Published the Discovery as '*Rao and Rao Artery*', which received the attention of International Medical Community. Dr. Rao also published Papers and Lectured on his Favourite Subjects '*History of Medicine*' and '*Human Evolution*'. After the Demise of the well-known International Geneticist Dr. J.B.S. Haldane (1892-1964), at the request of his wife Mrs. Haldane, Dr. Ramachandra Rao arranged for the Preservation of the Brain and Human Body Skeletal Structure of Dr. Haldane at the Anatomy Museum of Kakināda Medical College.

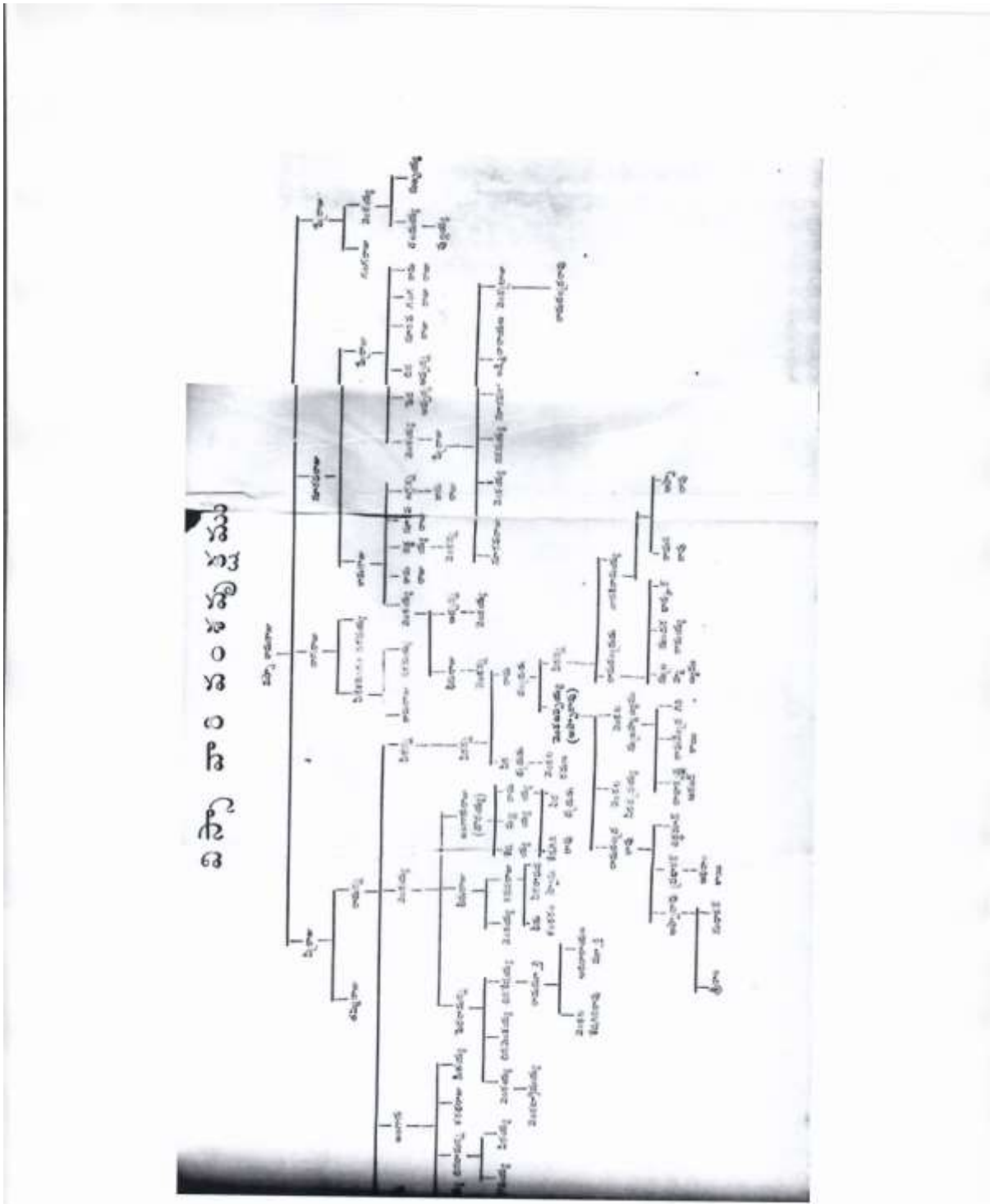
Sponsored by the Government of India Dr. Ramachandra Rao received training in the Teaching of Anatomy and Histology at the School of Anatomy, Cambridge University, U.K. during 1958-1959. During that period he also worked on Human Embryology and Human Evolution. Dr. Ramachandra Rao is a Life Member of Anatomical Society of India, Member, Association of Medical Sciences and Fellow of the International Medical Sciences Association and Life Member of the Indian Society of Health Administrators. He also worked on the Expert Committees of the Indian Medical Council visiting many Medical Colleges of India. In his Four Decades Career in the field of Medical Education, Prof. Ramachandra Rao promoted fervently the Sports, Arts and Culture among the Students and the Public. As an active Rotarian holding important portfolios, his role in Community Service, Club service and International Service of the Rotary Clubs was acclaimed by the Public at Tirupati, Warangal and Gulbarga. Many of his Students Served and Occupied High Positions in the various Medical Colleges and Several Government and Corporate Hospitals in India, U.S.A. and U.K. Several of his students are running their own Hospitals and Community Service Institutions in various parts of South India. At the initiative of Dr. Vissa Ramachandra Rao In 1984, the Birth Centenary Celebrations of Prof. Vissa Appa Rao were organized in befitting manner by prominent students, contemporary scholars and leaders from different sections of the society and a souvenir '*Archana*' containing these contributions was also published.

Dr. Ramachandra Rao is the eldest son-in-law of Gurudev Sri Veturi Prabhakara Sastri (1888-1950), an Eminent Telugu Literary Critic, Epigraphist and Orientalist of South India. As an Organizing Committee Member of Veturi Prabhakara Sastri Memorial Trust, he also served on the Editorial Committee of Manimanjari Periodical of the Trust (www.archive.org/stream/manimanjari). As an ardent Follower and Practitioner of Bhrikta Rahita Taraka Raja Yoga of Master CVV (1868-1922), Kumbakonam, he recorded Several Case Histories of People Suffering from Chronic and Terminal Diseases being Treated and Cured by Sri Veturi Prabhakara Sastri through the Practice of Master C.V.V. Yoga at Chennai and Tirupati.

After his Long and Illustrious Public Service Dr. Ramachandra Rao settled down in 1990 at Salem, Tamilnadu where several Educational Institutions and Hospitals were flourishing. In a Public Function held on 1st April 2012 at Salem, Dr. Ramachandra Rao was honoured by Sri Veturi Prabhakara Sastri Vangmaya Peetham of the Tirumala Tirupati Devasthanam, Tirupati. Many of the Former Students of Dr. Rao, the Elite and Educationists of Salem and many Relatives and Family Members attended the Function.

Dr. Ramachandra Rao's Physical Disappearance (*Niryanam*) was at an age of 97 years and three months on the evening of 27th June 2014 at Salem.

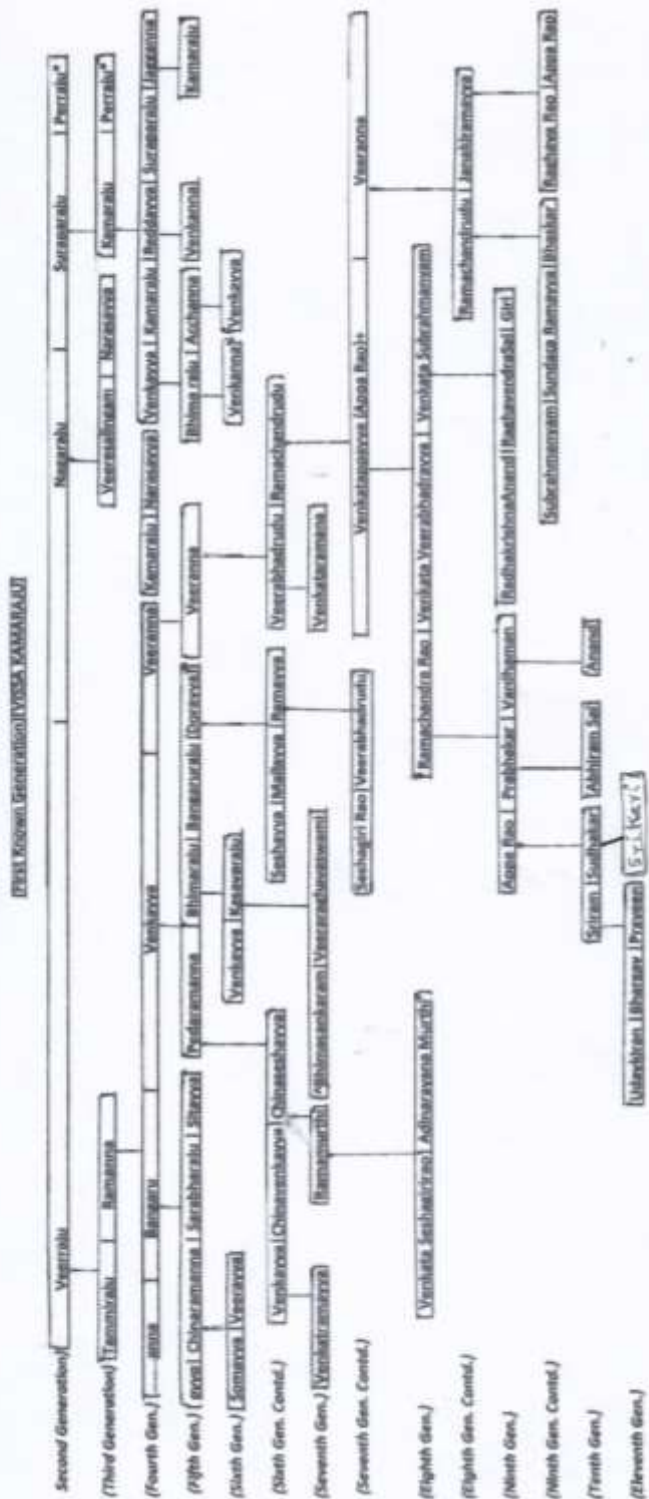
3.1.3 Family Tree of Vissas in Telugu
 "Vissa vaari Vamsavrikshamu" in Telugu Script



3.1.4 Vissa Family Tree Chart 1: English version of Telugu Script Chart reproduced on the Next Page >>>

3.1.4 Vissa Family Tree Chart 1: (English version of Telugu Script Chart)

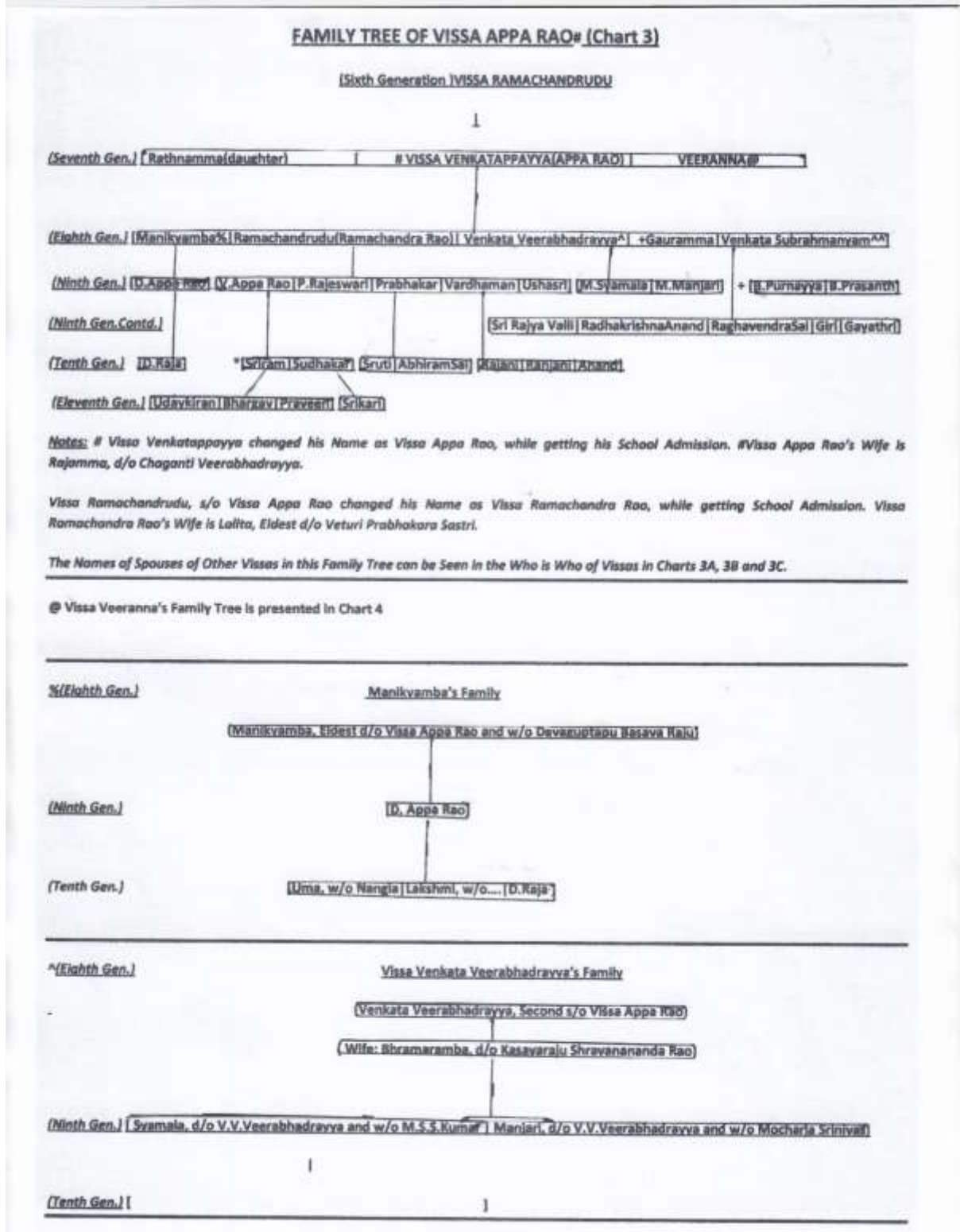
FAMILY TREE OF VISSAS (Chart 1)



* (Detailed Second and Third Generation Perrala Vissa Family Trees are presented in Chart 2.)
 † (Mishraharum and Veneragharu samsi are sons of Sixth Gen. Koveragharu)
 ‡ (Chronological Details of Prof. Ansa Rao Vissa and Vissas Vissa Families are presented in Chart 3.)

3.1.5 Vissa Family Tree Chart 3 (See Next Page >>)

3.1.5 Vissa Family Tree Chart 3

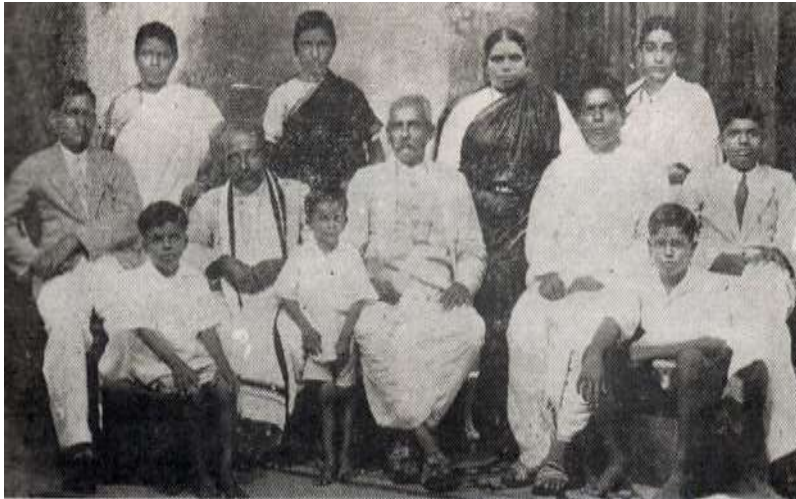


% Manikyamba (w/o Devaguptapu Basavaraju); ^ Bhramaramba (w/o Vissa Veerabhadrayya); ^^ Suvarchala (w/o V.V.Subrahmanyam) + Gauramma (w/o Dr.Boddapati Amrita Rao). Sons of Gauramma – B.Purnayya & B.Prasanth. Dr.Rathna (w/o Purnayya).



Vissa Family Group Photo – 1921~

~ (Sixth, Seventh & Eighth Generations) Standing: Vissa Appa Rao and Rajamma
 Sitting: Ramachandra Rao in the lap of Veerabhadru, Ratnamma and Baby Gowramma in the lap of Ramchendru
 Sitting in the Front: Manikyamba



Family Picture of Vissa Appa Rao (1935) (Seventh, Eighth & Ninth Generations)

Sitting: Middle Row: Devaguptapu Basava Raju, Vissa Veeranna, Vissa Appa Rao, Chaganti Atchutalingam and Vissa Ramachandra Rao; Standing: D.Manikyamba, V.Gauramma, Vissa Rajamma, ?
 Sitting: Front Row: Vissa Venkata Subrahmanyam, Devaguptapu Appa Rao, Vissa Venkata Virabhadrayya

See for More Pictures of Vissa Families under: Part 2; Part 3 - Sections 3.2 & 3.3; Part 4 – Sections 4.4, 4.9, 4.10, 4.11 & 4.1



Vissa Ramachendru
 (F/O Vissa Appa Rao and Veeranna)



Vissa Veeranna
 (S/O Vissa Ramachendru)



Vissa Ramachandru
 (S/O Vissa Veeranna)



Vissa Jankiramayya
 (S/O Vissa Veeranna)



Peddapuram House of Vissas at Sivalayam Street



**Peddapuram House Visited by the Family of Vissa Sundararamaiah,
S/o Vissa Ramachandrudu**



Family of Vissa Ramachandrudu



Family Photo of Dr.Vissa Ramachandra Rao at the Marriage of Eldest Son[@]

**@(August 1969) Front Sitting Row: From Left to Right – Vissa Lalita, Vissa Annapurna, Vissa Appa Rao(Jr.), Vissa Ramachandra Rao
Back - Standing Row: Varanasi Yoga Jyotsna, Vissa Ushasri, Vissa Prabhakar, Vissa Vardhaman, Pingali Rajeswari, and Ravi Muthu Prabhakar**



**Marriage of Vissa Prabhakar and Patri Subhashini
R.M. Patri & Leela, Dr.Subhashini & Dr.Prabhakar and Lalita & Dr.V.R.Rao
(16th June 1978)**



**Marriage of Pingali Nageswara Rao and Vissa Rajeswari
Standing: Veturi Lakshmidēvi & Dr.Sundaramurthi,
Dr.Ramachandra Rao & Lalita
In the back: Devaguptapu Manikyamba & Varanasi Yoga Jyotsna
(23rd October.1969)**



Family of Vissas*: [25th November 2016 at StLouis, MO, USA] (Front Row) – Sitting: **Appa Rao (Junior)** and **Annapurna**
Standing: **Dr.Sriram, Rama, Bhargav, Udaykiran, Srihari, Dr.Kalyani and Sudhakar**; Standing before Udaykiran: **Praveen**
*(**Ninth, Tenth and Eleventh** Generations of Vissas) [See Family Charts of Vissas at 3.1.1, 3.1.2 & 3.1.3 of this Publication]

3.2 Yoga Life of Prof. Vissa Appa Rao (1928-1966)

By Vissa Appa Rao (Jr.)

Introduction:

Bhrukta Rahita Taraka Raja Yoga was started by Master C.V.V. (Canchupati Venkatrao Venka Sami Rao), on 30th May 1910 10.20 am at Kumbhakonam, Tamilnadu, India. He was born on 4th August, 1868 8.30 pm (Dhanishta Nakshatram) at Ammal Satram, Kumbhakonam. Bhrukta means Hidden Karmas' Effects, Rahita means Eradication of the Karmic Effects, Taraka means Superior, and Rajayoga means Yoga while Leading Family Life. Yoga disciples by starting their Prayer as "Master CVV Namaskaram" and Meditating for a minimum of 45 minutes, twice daily – in the morning and evening, and regularly for more than 10 years, can get their Previous Karmic Effects Eradicated and get Eternity Established in the Present Human Body. Master CVV gave Yoga initiation to 752 Mediums (Disciples) during the period 8th May 1910 – 12th May 1922. Sri Veturi Prabhakara Sastri joined this Yoga System on 16th June 1916 (Medium No.330). He Regularly Practiced the Yoga from 1916 to 1939 at Chennai, while working there at the Oriental Manuscripts Library as a well-known Oriental and Telugu Scholar. Following the Guidelines of Master CVV he was able to treat and cure the diseases of thousands of People from all over Andhra and Chennai, who attended his Prayer Sessions at Chennai. Among those persons was my Paternal Grandfather Prof.Vissa Appa Rao, who became an ardent follower of Master CVV Yoga System during 1928-29.



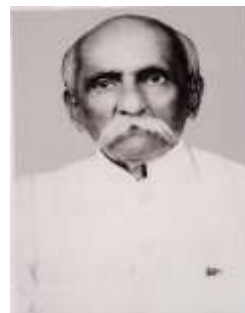
Master CVV

(4th August 1868 – 12th May 1922)

Sri Prabhakara Sastry was born on 7th February, 1888 at Peddakallepalli in Krishna District, Andhra Pradesh. He had his Education under the well-known Oriental Scholar Sri Chellapilla Venkata Sastry at Machilipatnam, Andhra Pradesh. After his Education he worked for some time at the Kellet High School and Presidency College, Madras. Later on he joined the Services of Madras Oriental Manuscripts Library at Chennai (1912-1939). After retirement from Chennai, Sri Sastry joined the Services of S.V.Oriental Institute under the Tirumala Tirupati Devasthanam and worked there during December 1939 – August 1950. At Tirupati he continued his Yoga Practice and thousands of People attended his Prayer Sessions and became ardent disciples of the Yoga System.



Gurudev Veturi Prabhakara Sastry
(7th February 1888 – 30th August 1950)



Prof. Vissa Appa Rao
(24th May 1884 – 30th June 1966)

Prof. Vissa Appa Rao was a Professor of Physics at the Madras Presidency College when he joined this Yoga System. He was also a well-known Musicologist and Connoisseur of Art and Classical Kuchipudi Dance. He was born on 24th May 1884 at Peddapuram, Andhra Pradesh. He had his Higher Education at the Government Arts and Science College, Rajahmundry and Madras Presidency College. Prof. Appa Rao started his teaching career at the Presidency College, Madras (1909-1913) and later on during 1914-1926 worked at the Government Arts and Science College at

Rajahmundry. In between this period, he went to Anantapur Government Arts College for starting the Department of Physics and Laboratory (1919-1922).

Prof. Vissa Appa Rao's Introduction to Yoga (1928-29):

Prof. Vissa Appa Rao moved on to Presidency College again during 1927-1936 July for further work there. During this period he was meeting regularly Gurudev Veturi regarding some literary sources for his studies on classical music and art. During visits to Sri Sastri's residence he observed the Prayer Sessions, the Method of Treatments and their Efficacy in giving relief to the sufferers of ailments. He was impressed with the Yoga System and he started the Practice of Master CVV's Bhrukta Rahita Taraka Raja Yoga from 1928-29 onwards. Prof. Appa Rao's wife Smt. Rajamma was suffering from chronic Asthma and Diabetic Complications for a long time. She also started the Prayer System and was treated by Gurudev Sri Sastri during 1928-29 and again during 1933-34. During August- October months of 1930 Smt. Manikyamba, eldest daughter of Prof. Appa Rao had health complications during her Pregnancy period. Gurudev treated her also through Prayer. Later on 2nd May 1934 Smt. Rajamma suddenly left her Physical body due to some complications. After her demise the friendship between Gurudev Veturi and Prof. Appa Rao developed into a marital alliance between the Eldest Daughter of Gurudev Veturi and the Eldest Son of Prof. Appa Rao.



Dr. Vissa Ramachandra Rao
(21st March 1917 – 27th June 2014)

Dr. Vissa Ramachandra Rao is the eldest son of Prof. Appa Rao. He was born on 21st March 1917 at Rajahmundry. He had his High School Studies in Hindu High School, Madras and the F.A. Intermediate Studies at Presidency College, Madras. Later on he joined the M.B.B.S. Course at Andhra Medical College, Visakhapatnam (1933-1940). While at Madras Sri Ramachandra Rao used to attend the Prayer Sessions along with his Parents at Gurudev Veturi's House. During those days Many Yoga Mediums of Master CVV from Madras used to attend these Prayer Sessions. They were Sri Sankarayyar, Sri Pranathartha Hara Ayyangar (Thathi), Sri Vavilakolanu Venkata Ramana Rao, Sri K. Venkata Ramana Rao, Sri Padmanabha Mudaliayar and some others. Sri Ramachandra Rao accompanied Gurudev Veturi to Kumbhakonam for Prayers in December 1931 and May 1932. The Prayer Sessions used to be at a Pilgrims Resting Place (Satram) opposite to a Temple Water Tank (Pushkarini). The Sessions were held in a big Hall of the Satram. In the Hall on either side of Master CVV's Photo, Gurudev VPS and Sri N.R.B.V. (Medium of Yoga) used to sit and facing them Sri Sankara Ayyar, Sri Thathi, Sri Mahadeva Ayyar and other Mediums used to sit for Prayers. In those days Sri NRBV used to give Initiation to New Comers to the Yoga System. Gurudev Veturi used to say that After Master CVV none was permitted to Give Initiation. But NRBV was telling that Master himself gave the Permission to him and at that time Sri Veturi was not present there. While all the other Mediums were agreeing with Sri Veturi they could not argue with NRBV. Sri Thathi was fed up with the argument of NRBV and said "*Prabhakara, Please Leave this Man, he is Adamant and it is useless to argue with him.*" During the May 1932 visit Sri Veturi Prabhakara Sastri's brothers Dr. Chandra Sekhara Sastri and Dr. Sankara Sastri also attended the Prayers. Dr. Chandra Sekhara Sastri was a medium of Master CVV.

Alliance between Vissa and Veturi Families:

Prof. Appa Rao became a Principal of the Government Training College, and Arts and Science Colleges, Rajahmundry from July 1936 and retired from the Government Service in 1938. During this period the Marriage of Dr. Ramachandra Rao, eldest son of Prof. Appa Rao and Smt. Lalita, Eldest Daughter of Gurudev Veturi took place on 28th May 1938 at Vijayawada, Andhra Pradesh. Smt. Lalita was born on the 28th November 1920 at Madras. She was attending the Yoga Prayers since Childhood along with her Mother Smt. Mahalakshamma and Sri Prabhakara Sastri garu. Smt. Mahalakshamma was a Medium of Master CVV (Medium No.516, initiated on 17th April 1917).



Smt. Veturi Mahalakshamma
(?1898 ~13.10.1966)



Smt. Lalita
(28.11.1920 ~16.09.1993)



Dr. Vissa Ramachandra Rao and Smt. Lalita
Marriage Picture: (28.05.1938)*

After the marriage of my Parents Dr. Ramachandra Rao and Smt. Lalita, I was born in the house of Veturis at No.4 Venkata Ranga Pillay Street, Madras on the last Saturday of November 1939. Along with my Mother I went to the Parental Home of Vissas at Visakhapatnam in February 1940. During 1938-1941 Prof. Appa Rao was working as Principal of Andhra University Colleges, Visakhapatnam. In February 1940 Sri Vissa Subrahmanyam, youngest son of Prof. Appa Rao was suffering from an attack of Chorea disease ^C. He was crippled and the Physician Dr. Kutumbaiah, Prof. of Medicine at Andhra Medical College advised his treatment through Master CVV's Yoga. Sri Veturi Prabhakara Sastri and Smt. Mahalakshamma visited Visakhapatnam and Sri Subrahmanyam was treated by them. Later on my Father Dr. Ramachandra Rao took his brother to Tirupati and left him in the Custody of Veturis for Treatment. Sri Sastri garu treated him for 2 and half Years, when he was completely cured.

Life of Vissas in Madras during 1941-1948:

From August 1941 up to November 1948 my Father Dr. Ramachandra Rao worked as House Surgeon and as a Project Associate on "Infectious Diseases on the Foot" Funded by the Indian Council for Medical Research under the Supervision of Dr. M.G. Kini, Pioneering Orthopaedic Surgeon of India at the Stanley Hospital, Chennai. On the successful completion of this work my Father's Work was published as a Memoir of the ICMR. Also he was awarded an M.S. Anatomy Degree by the Andhra Medical College and Andhra University, Visakhapatnam. During August 1941 to July 1944, I stayed with my Mother in the Danavaipeta House, Rajahmundry of Grandfather Appa Rao where he was living after his Retirement from Andhra University Colleges Principalship. From July 1944 my Mother and I joined my Father to stay with him at a Residence in Madras and then we shifted to another house in Sripuram Street near Mylapore. From September 1944 my Grandfather Prof. Appa Rao and my uncle Subrahmanyam shifted from Rajahmundry to stay with us at Sripuram.

Life of Veturis at Tirupati (1940-50):

My Maternal Grandfather Sri Veturi Prabhakara Sastri joined the Services of S.V. Oriental Institute of the Tirumala Tirupati Devasthanams as an Oriental Scholar of Telugu from January, 1940 to August, 1950 at Tirupati. He was staying First in a Residence at Karnāla Veedhi near Sri Govindarāja Swāmy Temple and later on moved over to 'Sitarāmvilās' on Uttara Māda Street near the Ancient Sri Kodandarāma Swāmy Temple. In this very house earlier in 1906 Master CVV's Marriage with Mother Venkamma took Place.

During the Second World War Period (1941-42) the Cities of Chennai, Visakhapatnam and Rājahmundry were facing bomb threats by the Germans. Many of the Important Government Offices and Educational Institutions were relocated in other Cities and interior areas of Madras Presidency. For about six months in that period many people also moved their residences and my Paternal Grandfather and my Parents along with me stayed with Sri Prabhakara Sastri's Family in Sitarāmvilās, Tirupati. During those days all the elders of the Veturi and Vissa Families had Prayers together with great Enthusiasm. As per my Father's Information my Grand Fathers – Sri Sastri garu and Sri Appa Rao garu used to discuss confidentially, in detail many topics of Yoga System.

During the Period of 1943-48 my Parents and I used to visit Tirupati during holidays from Madras. Also my Paternal Grandfather used to visit Tirupati for discussing Yoga, Literary and Classical Music subjects. We were all attending the Prayer Sessions in Sri Sastri garu's house. Now and then Sri Sastri garu was also visiting Madras and was staying with Sri Kambhampati Satyanarayana Sreshti at Triplicane. On those visits, along with my Paternal Grandfather and Father I used to attend Prayer Sessions at Sri Sreshti garu's house. In November 1948 my Father joined the Teaching Faculty of Department of Anatomy at the Guntur Medical College. Along with my Parents, my siblings – Rajeswari, Prabhakar and Vardhaman, Grandfather Sri Appa Rao and Uncle Subrahmanyam – we were staying at a House in the 10th Cross Road, Brodipeta, Guntur. During our stay at Guntur, we used to visit Sri Sastri

^C Chorea is a movement disorder that causes involuntary, unpredictable body movements. <https://www.healthline.com/symptom/chorea>

garu's house at Tirupati during holidays. Sri Sastri garu during his peripatetic visits to Coastal Andhra Region on his Archaeological, Art Sculptures and Literary Manuscript Collections and also while giving Popular Lecture Broadcasts from the All India Radio station at Vijayawada, used to visit us at Guntur. My Father worked at Guntur till December 1950, when he was transferred on Promotion as Assistant Professor to the Andhra Medical College, Visakhapatnam.

Prajna Prabhakaram (1948):

I remember attending the 1948 February Prayer Session of Sri Prabhakara Sastri when he announced about his getting Permission from Master CVV for writing his Autobiography titled "Prajna Prabhakaram" after completing 60 years of his Life. In the Autobiography he was going to write about his Progress through Master CVV's Yoga – his getting Complete Relief from Illnesses, his Spiritual Realisation etc. On 29th May 1949 Sri Sastry garu performed the Marriage of his Second Daughter Smt.Sujatha with Sri Varanasi Subrahmanyam at Tirupati. On that Occasion two Photographs were taken. One in which All Male Yoga Disciples along with Sri Prabhakara Sastri and another one in which all Female Yoga Disciples with children and Sri Prabhakara Sastri garu were pictured. At the time of the Pictures, my Father and Grandfather Appa Rao garu were away on an urgent business at Madras and I was seated to the Left of Sri Sastri garu as a Representative of them. In the Male Members Picture my paternal uncle Vissa Subrahmanyam was present. In the Female Members Picture my Sister Rajeswari and youngest Brother Vardhaman were present.



Sitaramavilas at Tirupati
(Residence of Sri Prabhakara Sastri during 1940-1950)
(In this House Master CVV's marriage with Mother Venkamma took place 1n 1906)



1 - Gathering of Yoga Mitras at Tirupati, Sitārāmvilās on 29th May 1949 (Male Members with Sri Prabhakara Sastri) From
Left to Right: -Top Row – Standing ..

(1)Ramana, (2)Narasimhacharya, (3)Venkat, (4).....(5)Parthasarathy Nayudu, (6) Vennelakanti Muniswami,(7)Veturi Sundara Murthi, (8)Singaraju Satchidanandam,(9)C.Deendayal Nayudu, (10)Udayagiri Srinivasacharyulu with daughter Seshamma, (11)C.Subbaraman, (12)Rani Suryanarayana, (13)Veturi Guruprasad, (14)Veturi Sundara Ramamurthi, (15)Vissa Subrahmanyam

– Middle Row – Sitting..

(1)Veturi Sankara Sastri, (2)...(3)Kotta Venkateswara Rao, (4)Paramatmuni Radhapati, (5)Madabhushi Venkatacharyulu, (6)Vissa Appa Rao's grandson Jr. Appa Rao, (7)Veturi Prabhakara Sastri, (8)Vennelakanti Munikrishnayya, (9)Chandragiri Srinivasulu Chetty, (10)Anantha Sriramulu Setti, (11)Nayanar Subbayya Setti, (12)Veturi Chandrasekhara Sastri

- Front Row - Sitting .. (1)Kotta Madhava Rao, (2)Kotta Ramakotayya, (3)Enaadi Setti, (4)Ramanayya, (5)Veturi Yoganand in the Lap of Bheema Rao, (6)Veturi Sruivatsa in the Lap of Varanasi Subrahmanyam, (7)Varanasi Ramamurthy, (8)Kondra Subbayya Setti, (9)Mabbu Sundara Ramayya, (10)Sriramulu Setti, (11)Mabbu Krishnayya, (12)...., (13)Samiyar



2 - Gathering of Yoga Mitras at Tirupati, Sitārāmvilās on 29th May 1949 (Female Members with Sri Prabhakara Sastri) Top Row - Standing : Sri Prabhakara Sastri along with Maid Servants

Middle Row - Sitting : From Left to Right – (1)Veturi Lakshmidivi with Sukanya (Ganesan) in the Lap, (2)Sulochana, daughter of Venkata Subbayya, (3)Manchala Subhadra in the Lap of Veturi Kamalamba, (4)Vissa Lalita, (5)Kotta Rangamamba, (6)Lanka Syamalamba, (7)Veturi Mahalakshamma, (8)Karumma, wife of Vennelakanti Munikrishnayya, (9)Veturi Sitamma, (10)Subbalakshamma, (11)Manchala Sundaramba, (12)Veturi Santha, (13)Lanka Prasunamba, (14)Challa Mahalakshamma

Front Row – Sitting : (1)Timmavajhala Tripura, (2)Singaraju Indiradevi with daughter Yashoda in the Lap, (3)Veturi Chiranjeevi, (4)Varanasi Sujata with Vissa Vardhaman in her Lap, (5)Vennelakanti Manjula, (6)Veturi Yoganand, (7)Jayamma, (8)A.V.Sarojamma, wife of A.V.Srinivasacharyulu with Veturi Srivatsa standing behind her, (9)(Vissa)Pingali Rajeswari, (10)Veturi Indira, (11)Sulochana, (12)(Veturi) Kasibhatla Sarala, (13)(Veturi)Ravi Vinatha, (14)Veturi Sadananda Murthy

Gurudev Prabhakara Sastri's Niryanam (1950):

My Paternal Grandfather Prof. Appa Rao was writing a Popular Book in Telugu Language about Atomic Energy (*Paramānu Sakti*) during 1949-1950. On an afternoon in the Second Fortnight of June 1950, Sri Appa Rao completed the Description of the Process of Atom Bomb and the Energy Released through its Blast and was taking a cup of coffee before writing further. Just at that time a Post Card was delivered in the House by the Indian Postal Service. The Card was written by the Youngest Daughter of Sri Sastri garu at Tirupati. It informed that the Health of Sri Sastri garu was in a delicate stage and that Sri Sastri Garu desires Prof. Appa Rao to Come and Stay with him for Some Time

urgently. Prof. Appa Rao Commented about the Bursting of atom bomb, closed his Note Book, and then departed for boarding a connecting train to Vijayawada immediately. At Vijayawada he boarded the through coach to Tirupati in the Madras Mail. Next morning when he reached the House of Sri Sastri garu he found him Talking to some People who came to him with Requests for Relief through Prayer for Illness, scorpion bite etc. Sri Sastri garu was confidently telling the visitors that they are relieved and can go happily. Sri Sastry garu had a few days of a good company with Prof.Appa Rao. Suddenly on 30th August 1950, around the afternoon time Sri Sastry garu breathed his last. It was a shock to everyone present there. Immediately telegram messages were sent to my Parents and brothers of Sri Sastri garu and also some Close Disciples of Sastri garu about the Happening. After the Last Rites were performed, Prof. Appa Rao consoled Smt. Mahalakshamma and revealed to her that Sri Prabhakara Sastri predicted when he will leave his own body (*Niryānam*)^N and also that he took a promise from him that when he requests him to visit him during his last hours, he will definitely do so.

Publication of 'Prajna Prabhakaram': After the Niryanam of Sri Prabhakara Sastri, his autobiography 'Prajna Prabhakaram' in Telugu highlighting his Progress in Master CVV's Yoga and also his Self-Realisation through Yoga was published in 1951 by the Prabhakara Mitra Mandali, Tirupati. The publication was funded by Yoga Mitra Sri Kambhampati Satyanarayana Sreshti garu. This Publication became a guide for all the Disciples of Yoga and has seen many reprints and also translations into English, Hindi, Tamil and Kannada languages. Smt. Mahalakshamma garu shifted her Residence from Tirupati for few years to Madras along with her Youngest Son Sri Veturi Ananda Murthy and Youngest Daughter Smt. Vinatha and her Eldest Son Sri Sundara Murthy's Family. Sri Ananda Murthy was pursuing his MA Studies in Telugu at the Presidency College, Madras while Sri Sundara Murthy was pursuing M.Sc. and Ph.D. in Chemistry at the Osmania University, Hyderabad. Later on Smt. Mahalakshamma and the family shifted to Hyderabad in 1953 and they were staying at Old Nallakunta. While Sri Guruprasad, the Second son was working in the Commercial Taxes Department of the Government, Sri Sundara Murthy completed his Ph.D.in Chemistry and joined the Teaching Faculty of the Osmania University Department of Chemistry. Sri Ananda Murthy joined a City College Teaching Faculty of Osmania University. During January 1953 Smt. Mahalakshamma and daughter Vinatha visited our house at Visakhapatnam, where my Father Dr.Ramachandra Rao was working as a Professor of Anatomy at the Andhra Medical College. My mother delivered a female child in January 1953. We all had a pleasant period praying with Grandmother Mahalakshamma garu.

Life during 1954-1963:

During the period 1954-1960 my Father was a Professor of Anatomy at the Guntur Medical College. In 1954-55 when my Grandmother was visiting Sri Varanasi Subrahmanyam and aunt Sujata at Madras she was critically ill and my Grandfather and Father visited their family for Praying for her Speedy Recovery. After her Recovery Grandmother went to Old Nallakunta, Hyderabad to join the families of her Sons. During the summer of 1955, our Family went to Madras to spend a few days with Sri Subrahmanyam garu's family. Later on Sri Subrahmanyam garu and aunt Sujata came to spend the summer weeks further with us at Pattabhipuram, Guntur. We all had a memorable period of Prayer Sessions at our House. Again in the Second half of 1955-56 my Grandfather visited Sri Varanasi Subrahmanyam garu's Family at Madras. During that visit Sri Subrahmanyam garu's brother Sri Ramamurthi was not keeping well and Prof. Appa Rao suspected it to be a Case of Pleurisy of Lungs and referred him to Dr.Vaidyanathan M.D., a specialist in Medicine who treated him satisfactorily. During the period (1954-1963), my Grandfather Appa Rao garu used to visit Hyderabad in the pursuit of Music, Dance and Art Events and also regularly monitor the welfare of Smt.Mahalakshamma garu. During this period the Marriages of uncles Veturi Guruprasad at Vijayawada and Ananda Murthy at Nellore and also the Marriage of Aunt Vinatha at Vijayawada took place and our Families attended the same enthusiastically.

After completing my S.S.L.C. and Intermediate Education at Guntur, in June 1957, I proceeded to the Andhra University Colleges for pursuing my B.Sc.(Hons) Geology Study. My Father Dr.Ramachandra Rao proceeded on a W.H.O. Fellowship to the Cambridge University during 1958-1959. There he worked on Human Embryology and Human Evolution. After his Return from Cambridge my Father was posted at the Andhra Medical College During 1959-1960. Then he went back to Guntur Medical College and worked there as Vice-Principal and Principal of the College (1960-1962). In the years 1960-62, I completed M.Sc.Tech. Applied Geophysics Course at the Andhra University.

^N '*Niryānam*' is Death. Also known as '*Kanumarugu*' or *Physical Disappearance in the Case of Highly Evolved Souls*.



Smt.Mahalakshamma with Mother Venkamma in Vijayawada (18.02.1959)
at the Marriage of Smt.Vinatha with Sri Ravi Ramamurthy

Prof. Appa Rao Seeing Master CVV in 1920-21:

In the year 1963 Father was appointed as the Principal of the Rangaraya Medical College, Kakinada. I had the Privilege of a few months of Guidance by my Grandfather at Kakinada in Yoga Prayers and also Apprenticeship in Writing and Editing of popular Articles on Arts in Simple Telugu Language. In September 1963, I joined the services of National Geophysical Research Institute of CSIR at Hyderabad. While my Parents and Grandfather were at Kakinada till June 1966, I used to regularly visit them there. Once in such a visit during 1964, I questioned my Grandfather whether he ever had the Opportunity to meet Master CVV at Kumbakonam. He explained that he was regularly going to Kumbakonam Government College on Examinership work from Rajahmundry. During one such visits (1920-21) he happened to go on an early morning walk along East Dabir Street and Saw a Gentleman washing his Face in front of his House and who Stared Keenly at his Face. At that time he was not aware of Master CVV. Later on when he was acquainted with Master CVV's Yoga System through Sri Prabhakara Sastri, he realised that the Person he happened to see at East Dabir Street long time back was none other than Master CVV!

Prof. Appa Rao and Gurudev Prabhakara Sastri's Efforts to Save Kumbakonam Yoga School:

Master CVV was born on 4th August 1868 at Kumbakonam. During the years 1910 – 1922 he gave Initiation to 752 Disciples (Mediums) in his Yoga System. The Mediums used to assemble and pray in the Yoga Sala (School) opposite to the Master's Residence. Master used to give Lectures on the working of his System to his Mediums. Master CVV left his Physical Body (*Niryānam*) on the 12th of May 1922 at Kumbakonam. After the Physical Disappearance or *Kanumarugu* of Master CVV his grand children were selling the Yoga school building when both Grand Fathers Appa Rao and Prabhakara Sastri along with contributions of other Mediums got the building Repurchased and made Medium NRBV to Maintain the School for the benefit of Yoga Followers.

Case Histories of Gurudev Prabhakara Sastri's Yoga Treatment:

During the years 1937 – 1940 Prof. Appa Rao and Dr.Ramachandra Rao observed Sri Prabhakara Sastri's Treatment through Prayer and the Reliefs obtained by several Persons at his Prayer gatherings in Madras and Tirupati. Prof. Appa Rao's Recordings of the Case Histories were published in the Manimanjari Patrika and the Prabhakara Smarikas (Proceedings of the Centenary celebration of Sri Prabhakara Sastri) by the Prabhakara Mitra Mandali, Hyderabad in 1988. Dr.Ramachandra Rao's Recordings in a Note book are now being published in Part 4 of this Document.

Niryānam of Yoga Mitras (1964-1966):

After completing my M.Tech.Applied Geophysics Course in 1962 at the Andhra University, I went to see Grandmother Mahalakshamma in the Company of Grandfather Appa Rao and had Prayers with them. In September 1963 I joined the Services of National Geophysical Research Institute of CSIR at Hyderabad and was staying near the B-8 No.2 Flat of Uncle Veturi Sundara Murthy at the Vigyanpuri Apartments, Osmania University Road, Hyderabad. I used to have daily Prayers at uncle's house in the company of Grandmother Mahalakshamma. Uncle's house was a *Sānti Nilayam* (Abode of Peace) where many Yoga Mitras used to daily come for Prayers. Apart from local devotees, frequently Sri Kotta Ramakotayya of Sangam Jagarlamudi, Sri A.V.Srinivasacharyulu from

Tirupati, Smt.Chāganti Kalpavalli from Vijayawada, Sri Nittala Padmanābha Swamy from Rajahmundry, Sri Pochirāju Seshagiri Rao from Peddapuram, also used to come for Prayers. Many of them used to narrate their problems and illnesses to Grandmother and she used to pray for their relief with a smiling face. Even though she was in low energy levels and unable to go out of the house she was well composed and all the Yoga Mitras used to get lot of confidence in her Presence.

Sri Varanasi Subrahmanyam, Smt.Sujatha and their daughter Yoga Jyotsna came on a vacation from New Delhi to Hyderabad and were staying near Grandmother's residence during December 1963 – June 1964. During the summer of 1964 Sri Subrahmanyam garu's brother Varanasi Ramamurthy was married to Smt.Kokila at Hyderabad and my Parents, Grandfather Appa Rao and many Relatives of Veturis and Yoga Mitras attended the marriage. After the marriage Sri Subrahmanyam became unwell and suddenly left his Physical body on the 10th June 1964. The sudden disappearance of Sri Subrahmanyam disturbed every Yoga Mitra very much and I remember Grandfather Appa Rao garu sitting before Smt.Mahalakshamma and lamenting that "*God was unkind in suddenly ending the life of middle aged Sri Subrahmanyam, leaving an old man like himself without a good company*". Grandmother could not say anything except shedding tears.

During 1966 grandfather Appa Rao became unwell for a few months and since my Father was handing over the charge of Principal's post at Kakinada Medical College in the middle of June 1966 he shifted grandfather to my Youngest Uncle Vissa Subrahmanyam's house at Gaganmahal Road Residency, Hyderabad. On June 30th, 1966 grandfather peacefully left his Physical body and he was cremated in the same evening. Since Father was handing over Charge on the same afternoon, he could not attend to the last rite and could only reach Hyderabad travelling by road and by changing several buses from Kakinada overnight. When grandfather's body was set to fire there was rain from the sky as if the god was blessing him. Grandmother Mahalakshamma prayed silently after hearing the sad news! After the further ceremonies Father proceeded to Tirupati for taking Charge of the Principalship of Sri Venkateswara Medical College.

After a few months Grandmother Mahalakshamma was down with Cerebral Thrombosis and Partial Paralysis. Immediately my Parents and Sri A.V.Srinivasacharyulu came from Tirupati to Pray for her Recovery. After a few days both Father and Srinivasacharyulu went back to Tirupati to attend to some urgent works. Mother Lalita stayed back to nurse Grandmother along with Smt.Lakshmidēvi and Smt.Sujatha. After a few days of Mother's going back to Tirupati, Grandmother was down in her bed but was always in a prayer mood with a pleasant face. She used to talk cheerfully to persons who came to see her. Suddenly on the early hours of 13th October 1966 she left her Physical body (*Niryānam*). When her body was set to fire at the Adikmet Cremation grounds near Osmania University there was a Heavy downpour of Rain for many hours, as if the Angels were blessing her last journey! [*See Footnotes of 3.2 last page*]

Foot Notes:

1. **Some Ailments and Certain Case Sheets (1930-47) by Vissa Appa Rao**
(See Issues of *Manimanjari Patrika* Published by the Prabhakara Mitra Mandali, 1983-1984 and also Report under Part 4 of this Publication).
2. **Bhrukta Rahita Taraka Raja Yoga and Spiritual Treatment: Case Illustrations (Some Cases treated by Gurudev VPS during the Years 1930-1947) by Dr.Vissa Ramachandra Rao** (See the Report under Part 4 of this Publication).

3.3 Yoga Life of Dr.Vissa Ramachandra Rao (1966-2014)

By Vissa Appa Rao (Jr.)

Dr. Ramachandra Rao's Teaching Service at Tirupati and Sri A.V.Srinivasacharyulu's Yoga Practice (1966-1972):

When Dr.Ramachandra Rao took charge as the Principal of Tirupati Sri Venkateswara Medical College, there was an Enquiry into the working system of the previous college Management by a Government Appointed Committee and Dr.Ramachandra Rao helped to *conclude the Enquiry as a very satisfactory one*. After this he started to Assemble with his family in the House of Sri A.V.Srinivasacharyulu daily evening for Prayers. Soon there were many persons joining the gatherings to benefit from the Guidance of Srinivasacharyulu. Many persons from Tirupati and outside places used to get treatment for long troubling illnesses and astral problems. There used to be an Aura in the big Prayer Hall of Srinivasacharyulu's Residence. When he was alive Sri Prabhakara Sastri used to visit frequently the Place and Pray there. Once when I was a child, I remember accompanying Grandfather Sri Sastri garu once for a Prayer there.

During July 1968 when my brother Dr.Prabhakar was suffering seriously from Asthma he was treated satisfactorily by Srinivasacharyulu. Later on brother completed his House Surgency at the Tirupati Government Hospital and joined the services of Vellore Christian Medical College and Hospital in the Anaesthesia Department. He was successful in his profession and appointed as a Junior Professor.



Family Photo after the Marriage of Vissa Appa Rao (Jr.) and Annapurna (August 1969)

Front Sitting Row: From Left to Right – Vissa Lalita, Vissa Annapurna, Vissa Appa Rao(Jr.), Vissa Ramachandra Rao

Back - Standing Row: Varanasi Yoga Jyotsna, Vissa Ushasri, Vissa Prabhakar, Vissa Vardhaman, Pingali Rajeswari, and Ravi Muthu Prabhakar

On August 19, 1969 my marriage took place with the Second Daughter of Sri Thimmaraju Venkata Siva Rao at Srikakulam. Sri Srinivasacharyulu garu supervised my Sacred Thread Ceremony (Upanayanam) at Tirupati and later on my marriage at Srikakulam. My relatives Dr.Veturi Sundara Murthi, Aunt Smt. Lakshmidevi, and Cousins Srivatsa, Chiranjeevi, Sukanya, Sriharsha, Prabhakar, Jayanthi, Yoga Jyotsna and Smt.Sujatha, Grandfather Dr.Veturi Chandrasekhara Sastri (Medium of Master CVV), and Uncle Sri Devaguptapu Basavaraju attended the marriage Function at Srikakulam. After the marriage there was a Reception at Tirupati on the 23rd August 1969 where grandfather Dr.Veturi Sankara Sastri, his wife Smt. Sitamma, aunt Smt. Sujatha and cousin Yoga Jyotsna from Hyderabad, Uncle Sri Ravi Ramamurthy and his son Muthu Prabhakar from Pondichery, Dr.G.Siva Sankara Rao (*co-son-in law of Sri Thimmaraju Venkata Siva Rao*), brother-in-law Sri Th.Sundara Siva Rao, his wife Smt.Nagamani, their son Ravindra Sai, Sri A.V. Srinivasacharyulu garu, and many Yoga Mitras from Tirupati attended the same.

After my marriage, the marriage of my sister Rajeswari took place on the 23rd October 1969 at the Kalyana Mandapam of Sri Kalyana Venkateswara Temple, Tirupati where the Great Saint Poet – *Padakavita Pitamaha* – Sri Annamacharya lived and composed *Sankirtanas* on Sri Venkateswara Swamy in the 14th Century A.D. Sister's marriage with Sri Pingali Nageswara Rao of Durgapur Alloy Steel Plant, was supervised by Sri A.V.Srinivasacharyulu. Dr.Veturi Sundara Murthi and his Family along with Smt.Varanasi Sujatha, Smt. Yoga Jyotsna, and Paternal Aunt Smt. Devaguptapu Manikyamba attended the marriage.



Marriage of Pingali Nageswara Rao and Vissa Rajeswari (23.10.1969)

(Standing: Veturi Lakshmi Devi & Sundaramurthi, Vissa Ramachandra Rao & Lalita; In the back: Devaguptapu Manikyamba & Varanasi Yoga Jyotsna)

Sri A.V.Srinivasacharyulu's Yoga Treatments (1972-1984):

Dr. Ramachandra Rao retired from the Andhra Pradesh Medical Services in the year 1972 and joined as Emeritus Professor of Anatomy at the Warangal Medical College (1972-1973). Later on he worked as Emeritus Professor of Anatomy at the M.R. Medical College, Gulbarga in Karnataka (1973-1986). During those years he used to visit S.V. Medical College, Tirupati as an External Examiner. During those visits he used to go to Sri A.V. Srinivasacharyulu's house and attend prayers there. In May 1972 I resigned from the National Geophysical Research Institute, Hyderabad and joined the University Grants Commission, New Delhi as Publication Officer and Editor. I worked there till November 1997 and retired as Joint Secretary.



Sri Archakam Udayagiri Srinivasacharyulu (See Saw) (15th March 1924 – 5th November 2006)

In November 1978 my brother Dr. Prabhakar got married to Dr. Subhashini, daughter of Sri Patri Ramamohana Rao at Hyderabad. Sri Srinivasacharyulu and Smt. Sarojamma from Tirupati and the Veturi, Vissa and Patri families attended the marriage.



Marriage of Vissa Prabhakar and Patri Subhashini (16th June 1978)



R.M. Patri & Leela, Subhashini & Prabhakar and Lalita & V.R. Rao (16th June 1978)

Centenary Celebrations of Prof. Appa Rao (1983-84) and Gurudev Prabhakara Sastri (1988-89):

Dr. Ramachandra Rao with the help of Veturis Organised and held successfully the Centenary Celebrations of Prof. Vissa Appa Rao in the year 1983-84 at Hyderabad. In the Celebrations many Students of Prof. Appa Rao, his Contemporaries and many Artists and Scholars in the Fields of Arts, Sciences, Music and Dance and many Public Personalities and Leaders participated actively. The Selected Proceedings of the Function were published as "Archana"^a. *Two E-Book Copies and One Book Format Copy of This Book are available for View with 24 Libraries in U.S.A.*

The Centenary Celebrations of Gurudev Veturi Prabhakara Sastri were done on an elaborate scale by the Veturi Prabhakara Sastri Memorial Trust at Hyderabad, in 1988. In those Functions the Contemporaries of Gurudev in the Fields of Telugu and Oriental Languages, Scholars of Ancient History, Archaeology, Musicians, and Many Students and Yoga Mitras of Gurudev participated actively. Dr. Ramachandra Rao being a Member of the Editorial Board and the Trust took active part in the Organisation. The Proceedings of the Function were published in Four Volumes as "Prabhakara Smarikas"⁴.

During the period 1983-1996 there was a very intense activity through the Formation and Running of Sri Veturi Prabhakara Sastry Memorial Trust. The Inauguration of the Trust was done in New Delhi by Sri S.B.P. Pattabhi Rama Rao, Central Government Minister of State, in the Department of Expenditure at New Delhi. Sri Pattabhi Rama Rao was a former Student of Prof. Vissa Appa Rao at the Presidency College, Madras. Dr. Veturi Ananda Murthi, Prof. of Telugu at the Osmania University was the Organiser of the Function and I also happened to participate in that Function. The Trust's Governing Body Included Dr. Ananda Murthy, Dr. Veturi Sundara Murthi, Sri Veturi Anjaneyulu, Sri Veturi Guruprasad and my Father Dr. Vissa Ramachandra Rao. The Trust also published a Periodical 'Manimanjari'. In the Year 1995 a Special Function was organised in the Residence of Sri P.V. Narasimha Rao, Prime Minister of India. Sri Narasimha Rao was a Multilinguist and well-known writer from Andhra Pradesh. He released some Republished Classical Writings of Gurudev Veturi Prabhakara Sastri and the Function was organised by the Veturi Prabhakara Sastri Memorial Trust. Many Scholars and Academicians attended the Function.

Ill-health of Smt. Vissa Lalita (1985-1993):

Since my Mother Vissa Lalita was not keeping good health because of Diabetic Mellitus and Neuropathy in the month of February 1985, my Father resigned from the Services of M.R. Medical College, Gulbarga and moved over to New Delhi to stay with us at our Kidwainagar Central Govt. Apartment. My Youngest Sister Vissa Ushasri joined us at Kidwainagar residence and worked at the Lodi Road Tamil School as a Senior Teacher. The period was memorable for me, my wife and sons Sriram and Sudhakar. We were having regular Prayers. Our Residence was opposite to the Campus of National Medical Library, Indian Council of Medical Research and the All India Medical Institute. My cousin Sri Veturi Vivek Vardhan was undergoing the P.G. Course M.S. Anaesthesiology at the All India Medical Institute (AIIMS) and he used to frequently visit us for Prayers. Since the Extreme hot and cold weather conditions at Delhi did not suit Mother, Mother and Father moved over to Vellore, Tamilnadu in December 1986, to spend some time with my brother Dr. Prabhakar's Family. Professors Prabhakar and Subhashini were working at Vellore Christian Medical College. In the month of March 1986 Sister Ushasri was given a UGC Fellowship at the Annamalai University, Annamalai Nagar, Tamilnadu. Father was also Offered Emeritus Professorship at the Annamalai University Medical Institute. Father, Mother and Ushasri moved over to the University Campus at Annamalai Nagar. After sister completed her Ph.D. work in Education, she was appointed as a Lecturer at Sri Sarada College of P.G. Education for Women, Salem in December 1989. While Mother's health was very delicate and deteriorated, Sri Srinivasa Charyulu visited Salem during 1991-1992 and Prayed for her stability. She was in that Condition till September 1993.

Because of my Official Work at UGC, New Delhi, I could not regularly go to Tirupati or Kumbakonam for Prayers, but was able to frequently visit my Mother for Prayers with family members. During those visits in 1985-1993, I could manage to go to Tirupati three times and to Kumbakonam once for special prayers. During 1974-1991 my brother Dr. Prabhakar was working as Professor of Anaesthesia and his wife Dr. Subhashini was working as Assistant Professor of Neurology at the Vellore Christian Medical College. In April 1991 my brother had a sudden cardiac arrest and he slipped into coma. I went to Pondichery and requested Sri Srinivasacharyulu to accompany me to Vellore and Pray for brother's Recovery. Due to our bad luck brother breathed his last on 1st May 1991. While there was a delay in my reaching Vellore from Delhi, Father rushed from Salem to Vellore and cremated the body of brother. The next day in the company of my

^a (<http://www.worldcat.org/title/archana-arcana-commemoration-volume-brought-out-on-the-occasion-of-the-birth-centenary-of-vissa-apparao-1884-1966/oclc/12978440>)

Father, I carried the ashes of brother from Vellore to Salem and immersed them in the river Kaveri near Bhavāni, Salem. Then I went back to Vellore to attend to the Ceremonies of brother.



Annamalai Nagar, June 1982

(Front: V.R.Rao & Lalita with Anand & Ranjani; Standing Back: Appa Rao, Sriram, Sudhakar, Annapurna & Ushasri)



Vissas at Salem - 1, June 1992

(Sitting: Ramachandra Rao & Lalita; Standing: Appa Rao & Annapurna)



Vissas at Salem - 2, June 1992

(Sitting: Ramachandra Rao & Lalita; Standing: Sriram & Sudhakar)

Smt. Lalita's Niryaanam (1993):

My mother was down with Partial Paralysis during her last days and was always in Prayer silently*. For three days she was hospitalised in Salem and on the early hours of 16th September 1993 (*Adhika Bhādrapada Bahula Chaturdasi*) left her physical body (*Kanumarugu*)^K. At that time in Delhi I was suffering from severe migraine for many hours and had a vision of Mother. The whole night due to a heavy rain the telephone lines were dead and since I could not be reached Father sent me a telegram which was delivered in the morning at 8.30 am. I immediately informed my Office requesting for Leave and could catch the Evening Flight to Chennai which was also late in reaching at 11 pm. There was a heavy downpour near the Chennai airport when the roads were like canals of water. With difficulty we could catch an overnight bus to Salem and reached there early in the morning. Sri A.V.Srinivasacharyulu arrived from Tirupati when we were at the Cremation ground. He Supervised the Last right and guided me. Later on I had a doubt and when I enquired he told me that my Mother exhausted all her Karma in this very life and she is now in an etheric body in the company of Master CVV, Gurudev Prabhakara Sastri and other Yoga Mitras at Himalayas and all of them will come back on earth when Eternity will be Established!

When my elder son Dr.Sriram was in his final year MBBS course at Rohtak Medical College near Delhi, in January 1994 he was operated upon for an internal abscess and was having a very difficult condition, on my Telephonic Request Srinivasacharyulu garu Prayed for his quick Relief.

During the period 1987-1995 Sri A.V.Srinivasacharyulu visited Delhi twice on the Request of an IAS Secretary, Sri Subrahmanyam garu and during that period came to our residence at Kidwainagar and blessed my Family Praying with us.

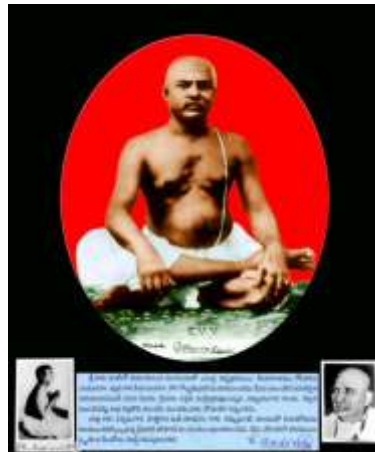
^K 'Kanumarugu' is Physical Disappearance or Death. Also known as Niryanam in the Case of Highly Evolved Souls.



Gathering at Smt.Lalita Vissa 1st Annual Ceremony, 3rd October 1994, E. Kidwainagar, New Delhi
(Vissa Annapurna, Appa Rao, Sriram and Pingali Nageswara Rao & Rajeswari)

Renovation and Inauguration of Master CVV's Residence at Kumbhakonam (7th February 1997):

On the Orders of Master CVV Srinivasacharyulu garu purchased and renovated the Old Residence of Master CVV at H.No.4, East Dabir Street, Kumbakonam. It was inaugurated on the Calendar Birth Date of Gurudev Prabhakara Sastri on 7th February 1997. My Father Dr.Ramachandra Rao who was 80 years old then, participated in that Function along with many Yoga Mitras. In the Inner Room of Master CVV's Residence there is a great Aura because of Many Years of Yoga Practice by Master there.



Master CVV's Colour Picture at his Residence 1997

Anyone praying in that Room and Sleeping for Three Nights Continuously will get his Purva Karmas eradicated substantially because of the Aura's Effect! In later years of 1999 and 2002, I went with my Wife and Prayed there in the May Call Gatherings of Yoga Mitras in the Company of Srinivasacharyulu and his wife Sarojamma garu, Sri T.Sundara Siva Rao and Smt.Nagamani.

After my Mother's Niryanam my Father's health was causing concern in the years 1996 and 2004, and on my request Sri Srinivasacharyulu visited Salem and Prayed for the Recovery of Father. I was also joining the Prayers at that time. On Srinivasacharyulu's suggestion I travelled with Father by Mysore-Tanjavur Express Train to Tanjavur and from there by a taxi to Kumbakonam Master CVV's Residence for Prayers during the Calendar dates 3rd -5th August 2004. Srinivasacharyulu garu in the company of Sri T.Sundara Siva Rao and Smt.Nagamani and other devotees from Tirupati attended the Prayers there. During the Year 2004 in the Third week of August when my Sister Rajeswari was unwell at Hyderabad and staying with my Maternal Uncle Sri Veturi Guruprasad in his Vigyanpuri Residence, Hyderabad on my Request Srinivasacharyulu garu in the company of Sri T.Sundara Siva Rao went there and Prayed for the welfare of Uncle's Family and Sister. Later on I travelled with Smt. Rajeswari to Salem and Prayed there with my Father and Sisters.



Dr.Vissa Ramachandra Rao with Sri A.V.Srinivasacharyulu in the Inner Prayer Room of Master CVV's Residence (4th August 2004)



Re-Constructed House of Master CVV, 1997 (Master CVV Yoga School – College – University)

Ill-health of Dr.Ramachandra Rao (2005-2006) and Niryanam of Gurudev A.V.S. (2006):

During 2005-2006 my Father was not keeping well in Salem after a fall and a hairline fracture in his right chest in the month of August 2005. Around the same time I was in USA with my Son Dr.Sriram in StLouis, Missouri and I also had a fall and a hairline fracture in my right chest. Later on I came to know that this was because of an agitating departed soul of my brother-in-law Sri Pingali Nageswara Rao. On the advice of Srinivasacharyulu garu, while my Father and I were Praying Regularly for the Relief of the departed soul, the Situation became serious and on 1st January 2006 my Father was hospitalised at Salem. On the same day I arrived from USA with my wife and via Delhi we reached Salem. After a few days of Prayer Father Recovered and was discharged from the Jaya Nursing Hospital. This Hospital had a Smiling Picture of Mother from Aurobindo Ashram. It appeared as if Father's Early Recovery was blessed by her also! For many months I kept Company with Father and was Praying with him. I also went to Kumbakonam during the 2006 February 7th Prayers and then 29th & 30th May 2006 Prayers at Kumbakonam. Srinivasacharyulu garu and Sri Sundara Siva Rao also attended the Prayers there. *On 30th May 2006 evening Srinivasacharyulu garu while going back to Tirupati along with Sundara Siva Rao, he advised me to go back to Salem*

for Special Prayers on the 31st May 2006. He also said that like God Sriram's devotion to his Father King Dasaratha, I also should be devoted to my Father!

As per the advice of Srinivasacharyulu garu I stayed with Father at Salem from the 2nd January 2006 up to the end of June 2006. After going back to Delhi, I informed Srinivasacharyulu garu that I would like to attend the August 2006 Special Prayers at Kumbakonam. As narrated to me by Sri Sundara Siva Rao that *Sri Acharyulu garu was disturbed at my proposal and he commented that when he advised me to Pray with Father at Salem, I am wasting time to go to Kumbakonam! Unfortunately I could not understand the significance of his advice and as per providence I had conjunctivitis of eyes and I could not go to Kumbakonam Prayers at that time. During the early months of 2006 Sri Acharyulu garu knew that he was to leave his Physical body soon as per the Order of Master CVV and that he will not be there to Physically Guide my Father's welfare and so he was advising me to Pray Regularly with Father!* During those days none of his followers were aware of Master CVV's Program! Sri Acharyulu garu was taking Food very frugally in those Days and we were all surprised to understand from where he was getting the Required Energy to treat many Yoga Mitras of their Chronic Problems! *All the Followers were shocked when Sri Srinivasacharyulu garu suddenly left his Physical body and went to Master CVV's Fold (Kanumarugu) on the 5th November 2006!*

Thus I had the Last Privilege of Praying with Sri Srinivasacharyulu on the 7th February and 29th & 30th May 2006 at Kumbakonam.

In the Company of Dr.Ramachandra Rao (2007-2014):

Following the Last Order of Srinivasacharyulu garu (30th May 2006) I was frequently going to Salem and Praying with Father Dr.Ramachandra Rao. In January 2007 my Elder Son Dr.Sriram Came from USA and Visited Salem with me to pay his Respects to his Grandfather and we all prayed together. In December 2007 my Second Son Sudhakar, his wife Dr.Kalyani and daughter Srikari came from USA and visited Salem with me and Smt. Annapurna. We all Prayed together. During their short visit we also went to Tirupati and Prayed with Smt.A.V.Sarojamma garu.

Salem (December 2007)

Dr.V.R.Rao with Sudhakar, Appa Rao, Annapurna holding Srikari and Kalyani



Tirupati (January 2008)

Kalyani and Srikari with Smt.A.V.Sarojamma



Kumbhakonam (15.02.2009)

Smt.Sarojamma at the Marriage of Yoga Mitra Siri

During August 2008 I went again to Salem to Pray during the Birth date (according to Hindu Tithi) of Master CVV. One day after Lunch Father was coming back from the washing of hands and had a disorientation and fell down suddenly. He could realise that he broke his Hip bone Cap on the right side and immediately he was rushed to Gopi Hospital. He was operated by an eminent Young Orthopaedic Surgeon Dr.Saravanan. Father was able to withstand

the operation at his age of 91 years and was in the hospital for nearly three weeks to recover and come back home. All this was on the blessings of Master CVV. I continued my stay with Father till the Kartik month of the year. Smt. Annapurna from Delhi and younger brother Vardhaman from Calcutta joined me for Prayers in the month of September 2008. During those days my Sister Dr.Ushasri was promoted as the Principal of Sri Sarada Education College for Women at Salem. During the beginning of 2008 my Sister Smt.Rajeswari at Hyderabad was very sick and got admitted to a Nursing Home. Her condition was delicate and she breathed her last on 8th November 2008.

Again in the month of February, 2009 when on 15th the Marriage of Srinivasacharyulu's granddaughter Siri took place at Kumbakonam, I visited Kumbakonam and Salem for Prayers. Also in the month of August 2011, I visited Salem and Kumbakonam for Prayers.

Prayer Hall at Master CVV's Residence, Kumbakonam (15th February 2011)
Master's Inner Prayer Room with Aura can be seen through the door on the Left



Felicitation to Dr.Ramachandra Rao (1st April 2012) at Salem, Tamilnadu:

Under the auspices of Sri Veturi Prabhakara Sastri Vangmaya Peetham and Sri Tirumala Tirupati Devasthanams a Felicitation Function was organised at the Conference Hall of the Annapurna Hotel, Alagapuram, Salem on the 1st April 2012. The day happened to be a *Srirāmanavami*, Birth day of God Srirām as well as Birth Date of Dr.Ramachandra Rao according to Hindu calendar. The Function was attended by Prof.Veturi Ananda Murthi, Chief Advisor of Sri Veturi Prabhakara Sastri Vangmaya Peetham, Sri Prabhakara Sarma of TTD, and many Former Students of Dr.Rao from Tamilnadu and Karnataka, apart from a large gathering of Academicians and Educational Administrators of Salem. Also many Members of Vissa and Veturi Families and their Relatives attended the Function. The occasion was Memorable for the Yoga Mitras. Dr.Rao was honoured for his Academic Contributions and also his Association as a Senior Member of Sri Prabhakara Sastri Memorial Trust. After the Function I visited Salem again in August and September Months of 2012 and had Prayers with Father.



Felicitation to Dr.Vissa Ramachandra Rao at Salem (1st April 2012)

Felicitation to Dr.Vissa Ramachandra Rao at Salem (1st April 2012)



Welcome by Dr.Vissa Ushasri, *Principal of Sengunthar P.G. College of Education.*
On the Dias – Sri Prabhakara Sarma of TTD, Swami Sri Yatātmananda of Salem Ramakrishnāsram, Prof. Vissa Ramachandra Rao, Prof. Veturi Ananda Murthy and Dr.Chitra Sampath, a disciple of Prof. Rao (also a leading medical Practioner of Salem).
Standing in the back ground - Smt. T. Asha Sarma, Principal of Salem Central School.

Felicitation to Dr.Vissa Ramachandra Rao (1st April 2012 at Salem)



Group: *Sitting Front Row – Smt. Veturi Chandrakala, Dr.Veturi Ananda Murthy, Dr.Vissa Ramachandra Rao, Smt.Varanasi Sujata*
Sitting Back Row – Smt. Vissa Annapurna, Sri Vissa Appa Rao, Dr. Vissa Usha Sri and Smt.Yoga Vandana
Standing Row – Sri Vissa Vardhaman

Felicitation to Dr.Vissa Ramachandra Rao (1st April 2012 at Salem)



Group: *Sitting Front Row* – Sri Vissa Vardhaman, Smt. Vissa Suvarchala, Dr.Vissa Ramachandra Rao, Dr.Vissa Usha Sri; *Sitting Back Row* – Smt. Vissa Annapurna, Sri Vissa Appa Rao, Smt. Boddupalli Lakshmi; *Standing Row* – Sri Vissa Sai, Sri Mocharla V.S.Srinivas, Sri Boddupalli Phani Raj, Smt. Vissa Anuradha, Smt. Vissa Chitra, Smt. Mocharla Manjari, Sri Vissa Anand.



Felicitation to Dr.Vissa Ramachandra Rao (1st April 2012 at Salem)

**Group: *Sitting Front Row* – Smt. Veturi Chandrakala, Dr.Veturi Anandamurthy, Dr.Vissa Ramachandra Rao and Smt.Varanasi Sujata
Standing Row – Sri Vissa Abhiram Sai, Dr.Yoga Jyotsna, Smt.Sukanya Ganesan, Smt.Yoga Vandana and Master Vikhyath**

Niryānam of Dr.Ramachandra Rao (2014):

I visited my Father along with my wife, after my Return from USA in the Kartik Month November 2013 and again in the Months of January and February 2014. We had pleasant Prayer Sessions with him. During 9th to 19th of January 2014 Father was admitted in the Salem Gopi Hospital for the Treatment of Urinary Tract Infection. I was with Father in the Hospital praying for his early recovery. Again in the Month of May 2014 Father had a Recurring Infection Problem and I kept company with him in the Hospital for one week Praying for his Speedy Recovery. Later on, in June 2014 Father had a sudden cardiac arrest on the evening of 27th June 2014 (Friday 4.35pm - Ashadha Shukla Padyami Ghadiyalu) and left his Physical body. From Delhi along with my wife I reached Salem the next morning. There was a rain in the early hours at Salem as if the angels were blessing him⁺. I performed the last rights in the presence of my brother Sri Vardhaman and Sister Ushasri. Many of my cousins- Sri Ravi Prabhakar, Sri K. Ganesan, Smt.Sukanya Ganesan, Dr.Yoga Jyotsna, Sri Veturi Chiranjeevi, Dr.Veturi Vivek Vardhan, Sri Veturi Srinivas, Smt.Yoga Vandana, sister Dr.Subhashini Prabhakar, Sri T.Sundara Siva Rao and Uncle Dr.Veturi Ananda Murthy - from Pondichery, Tiruchi, Hyderabad, Chennai and Bangalore joined me in the ceremonies. Father's Physical Disappearance (*Niryānam*) was at an age of 97 years and three months. I firmly believe that he is in etheric body in the company of Master CVV and his Yoga Mitras at the Himalayas and will come back with Master when Eternity is established on the Earth.

Foot Notes for 3.2 & 3.3:

[^] Like Smt.Veturi Mahalakshamma, Smt.Mira (Mother) of Sri Aurobindo Ashram, Pondichery also was Immobilized and in the easy chair for many days and in constant Prayer in her last days!

[Niryānam on 17th November 1973]

(See - May20 to Nov17, 1973 - Mother in immobile condition: http://www.aurobindo.ru/ma_dates_e.htm)

+ Similarly:

- (a) After Master CVV's Niryānam on the 12th May 1922 his physical body was cremated on the bank of Cauvery River. At that Time there was unprecedented rain and the river overflowed its banks and carried away the Body of Master. According to The Elders such a Phenomena takes place only for Mahā Yogis. (<http://www.worldteachertrust.org/bk/aquarianmaster/> by K.Parvati Kumar: Chapter 1... Last 2 paras)
 - (b) After the Niryānam of Gurudev Prabhakara Sastri, when his body was cremated on the evening of 30th August 1950 at Tirupati there was a rain on his burning pyre as narrated to me by Dr.Veturi Sundara Murthi.
 - (c) On the early hours of 13th October 1966 Smt.Veturi Mahalakshamma left her Physical body (*Niryānam*). When her Body was set to fire at the Adikmet Cremation grounds near Osmania University Hyderabad There was a Heavy downpour of Rain for many hours, As if the Angels were blessing her last journey!
 - (d) Similarly when Prof. Vissa Appa Rao's cremation took place on the evening of 30th June 1966 at Hyderabad There was Rain on His burning pyre!
- * Smt. V.Lalita also during her last days was partially paralyzed and in constant Prayer like Smt.Veturi Mahalakshamma. She breathed her last on *Adhika Bhādrapada Bahula Chaturdasi* (16th September 1993). Strangely her *Punya Tithi* and that of Smt.Veturi Mahalakshamma (13th October 1966) was *Bhādrapada Bahula Chaturdasi*.

Another significance is that Bahula Chaturdasi is the Last Day of Pitrupaksha – 'Mahālaya Paksham'

3.2 & 3.3 References in my Article:

^a (<http://www.worldcat.org/title/archana-arcana-commemoration-volume-brought-out-on-the-occasion-of-the-birth-centenary-of-vissa-apparao-1884-1966/oclc/12978440>) #

Archana = Arcana : commemoration volume brought out on the occasion of the birth centenary of Vissa Appa Rao, 1884-1966 / editorial board, V. Anjaneyulu, V. Ramachandra Rao, V. Ananda Murthy.

<http://catalog.hathitrust.org/Record/000658348> Viewability: Limited (search only) (original from University of Michigan) Original from the University of Michigan

Two E-Book Copies and One Book Format Copy of This Book is available for View with 24 Libraries in U.S.A.

Digitized Feb. 3, 2009 Length 361 pages

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3.4 Other Topics

By Vissa Appa Rao (Jr.)

3.4.1: Master CVV providing me Protection and Relief during Hazards and Puzzling Diseases

If one prays to Master CVV Daily with an integrity and clean conscience, during Hazards, Accidents and Diseases Master CVV protects us and mitigates our sufferings. I realized this in my Life. During 1972 May to 1997 November period I worked with the University Grants Commission, New Delhi.

1. Meeting with a Scooter Accident and Losing Consciousness in April 1975:

In the year 1975 I was staying in Naraina Vihar and was driving on my Bajaj scooter to my UGC Office, 12 km away from my home. During that period my Father Dr. Ramachandra Rao at an age of 58 years, was convalescing from a severe attack of Typhoid in Gulbarga. I was worried and praying for his quick recovery. During the same period, a close friend of mine for the past 10 years, Dr. Balakrishna Nair, Director of the National Scientific and Technical Manpower Establishment, CSIR, was convalescing after a fracture of his leg. He was staying in my neighborhood colony Inderpuri. I went to enquire him of his progress after a long time and on that day he was going to his Office located in the Pusa Indian Agricultural Research Institute Campus. As there was a Visiting Foreign Scientist's Lecture at his Office Conference Hall Dr. Nair requested me to attend the Lecture before going to my Office. While he was going as a pillion rider on another Scooter of his Jr. Colleague, I was following them behind on my own scooter. It seems there was an empty School bus coming with speed on the narrow raised road in the campus, and I tried to avoid hitting a lone cyclist also coming in the opposite way. In that attempt I slipped down the road on to the low ground by the side and I had a severe head injury. I was unconscious and both the bus driver and cyclist ran away abandoning me. Dr. Nair looked back after some distance and immediately arranged a taxi for my transportation and admission to the Willingdon hospital. While getting down the taxi I regained my consciousness and paid the taxi fare. I was in the ICU for 4 days and I was fortunate to be treated by a Telugu language speaking Orthopaedic Surgeon, Dr. Gandhi and attended by one Telugu Nurse who was from my residential neighborhood! I was grateful to Master CVV for the timely help through a friend who took me to the hospital and the assuring hospital people.

2. Collar Bone Multiple Fractures of Second Son Sudhakar:

After a few days of this incident my two year old second son Sudhakar had a fall trying to climb a folding table from a chair and had multiple fractures of his collar bone. I was lucky to get his successful treatment from the same Dr. Gandhi of Willingdon Hospital.

3. My Left Foot and Ankle's Multiple Fractures:

During the years 1978-1981, I was living in the newly constructed Central Government Housing Apartments at the Naraina Vihar near the Saket Residential Area of South Delhi. Once during the summer of 1979 there was some leakage problem with the water supply valve near the bedroom window of my ground floor flat and mosquitoes were breeding in the pit where the valve was located. While I was trying to cover the pit with a big concrete slab with the help of two neighborhood residents, the slab slipped down and fell on my left foot and ankle. As the friends were unable to lift the slab, luckily one stranger going by the road side of the apartment came to our rescue. My cousin Veturi Srivatsa of Times of India, Delhi and my wife's brother Ramanamurthi of IAF, Delhi who were staying with me in those days immediately transported me to the Safdarjung Government Hospital 6 kilometers from my residence. Unfortunately there was a big line for admission at the Emergency Unit and even after one hour we could not meet the doctors. My ankle and foot were swollen like a banana tree stump by then. Luckily by Master CVV's grace, one Telugu speaking Orthopaedic Surgeon Dr. Naishadham who was just joining his duty then happened to hear the Conversation in Telugu of my Cousin and brother-in-law and enquired the reason for our visit. He immediately cut the que line and arranged for my emergency treatment. After two months of convalescence I resumed my Office Service successfully!

4. Three Days of Continuous Headache:

Once in 1995 I suffered from severe headache continuously for three days. In spite of medication I

Couldn't get any relief and was feeling miserable. When I telephoned Sri Srinivasacharyulu garu he Replied that he was also suffering from unbearable headache and at that time he was getting his head Pressed by a disciple at home. He assured me to pray to Master CVV that if any soul was disturbed it Should get immediate relief. Accordingly I prayed and got relief.

3.4.2: Treatment of Astrals through Master CVV's Prayer

Every Human Body consists of three layers: (i) Sthula Sarira or Gross Physical Body, (ii) Sukshma Sarira or Microform Astral Body and (iii) Atma in the Form of Anu or Atom. After Physical Death the astral bodies of some persons are remaining in the astral body form and when they are in a disturbed state because of their purva karma, with no peace, they happen to be attached to some living persons seeking relief. Many of such disturbed persons were treated through Prayer by Master CVV, Gurudev Prabhakara Sastri and Sri Srinivasacharyulu.

1. In the Family of Vissas:

From the ancestors of my Grandfather's time many disturbed souls got their re-birth but two souls remained unsuccessful. Those two were causing ill-health for my Mother Smt.Lalita during 1949-1952. When we were in Visakhapatnam in 1952 my parents consulted an ascetic person (swamiji) at Dondaparathi Lalita Asram and he revealed that the ill health of my Mother was arising due to the conflict of two souls seeking a birth in our family. At that time due to the Grace of Master CVV there was a compromise among the souls. On 9th January 1953 one of them took birth as a female child to Mother. During the days before the birth we were hearing the sound of dancing anklets ('gajjalul') of a person going up the iron stairs to the top of the house in the night times! Later on the Second soul also took a birth as the First Child of my Uncle Vissa Subrahmanyam in 1956 at Bengaluru.

2. Astral Vision:

Master CVV, Gurudev VPS and Srinivasacharyulu were having Astral Vision and could communicate with them and also could give relief to them. Others could visualise them but did not have the power to treat them. My brother Dr.Prabhakar was having the vision of astrals which were disturbing him but he did not have the capacity to give relief to them. During 1977-78 when he was having a long treatment I spent a few days praying with him at Bagayam, Vellore. He told me that two astrals were troubling him and when I sit near him they go away from him. Unfortunately at that time I could not see them.

3. Sri Varanasi Subrahmanyam's Experience:

Sri Subrahmanyam garu was working as a Press Information Officer of the Government of India during 1957 at Hyderabad. I visited him during the summer holidays and prayed with him for a few days. One day Sri Nittala Padmanabha Swamy, a yoga disciple of Sri Prabhakar Sastri came for the Evening Prayer. After Sri Swamy left in the night, Sri Subrahmanyam garu told me that some astrals came along with Sri Padmanabha Swamy and sat in the prayer by our side. They were causing lot of disturbance in the Prayer gathering!

4. Astral Troubles for Dr.V.Prabhakar:

From Father Dr.Ramachandra Rao and Sri Srinivasacharyulu garu I came to know that my brother Dr.Prabhakar was troubled by many astrals since his birth time, 1945. Gurudev VPS garu could give Relief to seven astrals during the period (1945 – 1950). Srinivasacharyulu garu also treated Prabhakar From 1968 and saved him from the remaining two more of the astrals. After Prabhakar's death in 1991 also the last two astrals continued to trouble his soul and his soul used to come to me seeking relief from them by joining me in my Evening Prayers regularly for 3 years (1999-2001). During those days I was not aware of these happenings, but I was suffering from severe cough, cold and asthmatic trouble. One hour before evening Prayers I used to be very much depressed and after one full hour of prayer I was feeling better. But later on my body temperature used to shoot up to 100 – 101^o C by 10 pm daily. Then afterwards the body temperature used to come down to normal by next day morning. In spite of several medical tests and long treatment for suspected Typhoid, TB, Malaria etc. for one full year, Dr.Ajay Lal, the Senior Pulmonologist at the Delhi Apollo Hospital could not arrive at any proper Diagnosis and he admitted me in the hospital for three days for a liver biopsy and further diagnosis.

When informed of these happenings, Srinivasacharyulu garu identified the trouble was because of Prabhakar's disturbed Soul and asked me to Pray for its relief. I got relief from the three year problem by 2002. Ultimately the two Astrals left Prabhakar's soul in peace by 2005-2006 and my full health was restored.

5. Sri Thimmaraju Venkata Siva Rao's Soul:

My Father-in-law *Sri Thimmaraju Venkata Siva Rao* was seriously ill during 1999 and he recovered miraculously in the Seven Hills Hospital, Visakhapatnam. When I visited him in the Hospital along with my wife, he narrated to me a strange phenomenon he visualised before his recovery. He was in a forest and saw a group of people going somewhere. When he enquired they revealed that they were going to a congregation of Master CVV's Prayer and he also joined them. Later on he was discharged from the hospital and went home in Srikakulam. After a few months he left his physical body in December 1999. When I was at Irwin, Texas (USA) staying with my second son Sudhakar in 2002, one day early in the morning at 4 am I found the *appearance of Sri Venkata Siva Rao's soul* which was very sad. When I requested him the reason for his appearance, he said he wants to take a birth. Later on I came to know from Sri Srinivasacharyulu garu that his soul took birth as the second child of Sri Ravindra Sai, elder son of Sri Sundara Siva Rao in July 2003.

6. Sri Pingali Nageswara Rao's Soul:

My Sister *Smt. Rajeswari's husband Sri Pingali Nageswara Rao* left his physical body in 2003 on Vijaya Dasami day (4th October 2003) and after wards his soul was very much in a disturbed condition. It approached my Father Dr. Ramachandra Rao in August 2005 and *he had a fall and a hairline fracture in his right chest*. At the same time in August 2005 while I was in StLouis, Missouri State, USA with my Elder son Dr. Sriram's family, *I too had a fall getting down the staircase and a hairline fracture on my right chest!* Father was in a miserable condition for many months and *was admitted by sister Dr. V. Ushasri in the Vijaya Hospital, Salem in a serious condition with low blood pressure on the 1st January 2006*. I rushed with my wife to meet Father on the 2nd January 2006 at Salem. After a week treatment in the Hospital Father came back home. I spent many months praying with him for complete relief. One day when Father was having excruciating pain in his chest I touched his chest with my left hand and prayed for a long time. After one hour my hand was frozen and I could not move it and was crying. My sister *Smt. Rajeswari* who was with us at that time informed Srinivasacharyulu garu about the development. Sri Acharyulu garu said that the pain was due to the agitation of Sri Nageswara Rao's soul and we should pray to Master CVV for its relief. In a few minutes there was relief for the soul, Father and me. *Later on Sri Nageswara Rao's soul took nearly 8 years to get complete peace!*

[Please Read the Voice Interview with Dr. Ramachandra Rao: MIC -013 about Sri Srinivasacharyulu's Explanation in May 2006 on Treatment of Sri Nageswara Rao's Soul - Published in this Document under Section 2]

7. Vision of a Soul at Kakinada (2011):

I went to attend a marriage at Kakinada along with my wife *Smt. Annapurna*, Sri Sundara Siva Rao and his wife *Smt. Nagamani* in 2011. After the marriage, in the night we all had a rest in a big room. While Sri Siva Rao garu, *Smt. Nagamani* and my wife were sleeping on separate beds near the Room Entrance door, I was resting on a bed far from them in the middle of the room. Sometime around 4 am the power supply went off and the ceiling fans stopped working. I was awake and could see in the dim light one lady of short stature in white saree walking past by me and disappearing into the bathroom at the corner of the room. Around 5.30 am when everyone was awake I narrated the vision to the others. None of them were aware of the appearance, but *Smt. Nagamani* could recollect that sometime back while she was undergoing treatment at a hospital in Hyderabad, a lady of that description getting admitted to the same hospital and it so happened then that the person could not survive! Later in the morning Sri Sundara Siva Rao and *Smt. Nagamani* happened to board a train to Chennai and all along the journey *Smt. Nagamani* had diarrhoea and fever. It seems that the soul of the diseased person was seeking relief. With continuous Prayer there was relief to the soul and also *Smt. Nagamani*. *Long-time back Sri Srinivasacharyulu garu described Smt. Nagamani as an experimental body who was giving relief to several astrals (souls) from their karma!*

8. Vision of the Soul of Sri G. Ganesan's Sister:

Sometime in the last days of 2012, I went to Salem for Prayers. I came to know there that Uncle Dr. Veturi Sundaramurthi's son-in-law Sri G. Ganesan's sister at Tiruchi was seriously ill. Father and I sat

down for Prayer for nearly one hour for her recovery. During the Prayer I had a vision of an elderly and tall lady entering our Prayer hall. After the prayer was over I received a phone call from Sri Ganesan that his sister is no more and that he just completed the last rites for her! This incident explained that His sister had a peaceful rest!

9. In the Himalayas a pious and ageless Yogi Babaji is existing. Many siddha yogis believe that he was Existing from the past many thousands of years. In 1861 Sri Lahiri Mahasaya of Varanasi was initiated by him into the Kriya Yoga System. Later on Sri Yukteswara Swamy of Puri, and Swami Paramahansa Yogananda of Calcutta became Sri Lahiri Mahasaya's disciples. Once Sri Srinivasacharyulu saw me Reading a book on the biography of Sri Yukteswara at Salem and told me that Sri Lahiri Mahasaya's Disciples came from Varanasi and met him!

3.4.3: Foresight, Telepathy & Distant Vision and Tele-hearing & Telepathic Messages

Those who are highly developed in Yoga acquire the faculties of Foresight, Telepathy and Distant Vision. They are able to visualise future happenings or events, see things which are very far and cannot be seen by a normal vision, communicate with others by sending mental messages. Master CVV, Gurudev VPS and Sri Srinivasacharyulu had these faculties and could use them for the benefit of suffering people seeking relief through yoga. Also they could communicate with Yoga Mitras through telepathic messages. My Grandfather Prof. Vissa Appa Rao also had ample Foresight and distant vision. Sri Varanasi Subrahmanyam garu also could visualise some future developments. Grandfather Prof. Appa Rao had many books on Second Sight, Astral Vision, Telepathy etc. written by western occultists and orientalist in his Library. *I refer here to some real events experienced by me: -*

1. Foresight - View of Sri Aurobindo Ashram:

Till 1988 I never went to Sri Aurobindo Ashram at Pondichery and also did not see any photos or literature describing the place. But I was introduced to the literature about the Philosophy of Sri Aurobindo by Sri Varanasi Subrahmanyam garu. Like Master CVV, Sri Aurobindo also made attempts for the establishment of Eternity in the Human Body on the Earth. The silent Meditation of Sri Aurobindo devotees is akin to our Master CVV Yoga System. One day in my early Morning Meditation I had a vision of Sri Aurobindo ashram with the Swastika Sign on it. I saw that Sri Aurobindo was meditating in his Upper Storey with two rooms, with a Hall and a passage in front of it. In the ground floor was one hall and waiting room with a staircase leading upstairs. In my Vision I was waiting with many other visitors seeking an interview with Sri Aurobindo. Some assistants were noting down the names of visitors for appointment. I saw Sri Aurobindo coming down the stairs to see the situation and he was smiling. Suddenly everyone else in that place disappeared and I was facing him! Some days after that vision I got an invitation from the Pondichery Central University for a visit! *Details Continued below:*

2. My First Visit to Sri Aurobindo Ashram: *I then in the company of my Aunt Vinatha's Husband Sri Ravi Ramamurthy of Pondichery went to the Ashram and had a Darshan of the Samadhis of Sri Aurobindo, Smt. Mira (Mother), the Meditation Rooms of Sri Aurobindo and Mother. We had a long time Meditation at the Upstairs Hall as well as the Lower Hall near the Resting Easy Chair of Mother in her last days. The Meditation experience was very satisfying and pleasant like our Master Yoga Meditation. I came to know that Sri Aurobindo and Master CVV were in silent communication with each other. After the Niryanam of Master CVV elders said that Sri Aurobindo was sending Daily Beautiful Flower boques from his Ashram Garden to Master CVV's Residence. Sri Pandit, a learned scholar of the Ashram reported seeing a Photo of Master CVV in the Room of Mother Mira when she was alive. In Later days it disappeared from her Room.*
3. Foresight View of a Future Event-1:

Once I had a vision early in the morning that my second son Sudhakar was shouting for help from a room. When I looked into the room from an open window I found that there was a snake in the room and the room was locked from inside. Later in the summer of 1976, I went with my family to visit my Parents at Gulbarga. One day, three year old Sudhakar went with a bucket of water to the toilet in the outside of their house. Suddenly I heard the sound of the bucket dropping and I went outside to see what happened. There

was a snake on the toilet seat and Sudhakar was panicky. I called for some help from a person working in the open field near the house. By the time we came back the snake disappeared through the drain of the toilet. By Master's grace the snake did not harm anyone!

4. **Fore Warning of a Future Event-2:**

During the Vijaya Dasami Day of the year 2003 (5th October, 2003), I was Meditating Deeply at my Delhi Kakatiya Apartment, I.P.Extension, New Delhi in the Evening in the Company of my Wife Smt.Annapurna, Sri T.Sundara Siva Rao, and Smt.Nagamani. I had a *Vision of a Dead Body* for a very long time troubling my mind. After one hour of Prayer the vision disappeared. None of my companions had such a view in their prayer! Later on around 10.30 pm in the night I received a phone call from Dr. Subbarayudu, husband of my Cousin Sister Smt. Yoga Jyotsna informing me that my Sister Rajeswari's Husband Sri Pingali Nageswara Rao garu had cardiac arrest and breathed his last at that time in Tarnaka, Hyderabad. The next day Morning I went by Air flight to Hyderabad and performed the cremation since my Brother-in-law had no issues and none of his brother's sons were readily available. On the day of collecting the ashes the Priest who was conducting the rites was shocked to know that my Father was alive at the time of the Rites. He had to conduct some penance puja by himself for the violation of Sastra! Later on when I narrated the Priest's Objection to Sri Srinivasachari garu he assured me that According to the Rules of Sastra such a Performance was not objectionable, but Creditable as a *Punya Karma (Pious Act)*. He also advised me that *whenever such vision occurs in Prayer one should pray that all should be well and no calamity should Take Place.*

5. **Tele Hearing Faculty:**

Father Dr.Ramachandra Rao was unwell for a few days before he breathed his last through a sudden cardiac arrest on the evening of 27th June 2014. For three days before his death I was hearing his Voice in my ears calling me "Appa Rao, Appa Rao" continuously. When I went from Delhi to perform the cremation of his body at Salem, the two gentle ladies who were kindly taking care of Father in his last days told me that my Father was taking my name continuously during his last days! Father lived a full life of 97 years and three months. I believe He is in his etheric body in the company of Master CVV and his Yoga Disciples at Himalayas and he will come back with an eternal body when eternity is established on the earth.

6. **Telepathic Thinking:**

When I was working at the 35 Ferozsha Road Office of the University Grants Commission in 1976, one day during the Lunch Time I suddenly remembered my Classmate and Hostel Room Mate of M.Sc.Tech Applied Geophysics Course (1960-62), Dr.Atchuta Rao Dasu. Within a moment there was a phone call from him telling me that he came on a visit to Delhi and was just then in the Office of his relative at the Sapru House Defense Studies Centre nearby and would like to meet me!

3.4.4 Cases of Treatment for Scorpion and Snake Bite Victims

Normally Scorpions and Snakes when they face human beings, if they are not bothered they go on their own way without doing any harm to anyone. If by mistake or we wantonly accost them, or due to our past karma they may bite or cause harm to us. Many persons suffering from snake or scorpion bites used to be treated successfully by Master CVV, Gurudev VPS and Sri Srinivasacharyulu. Some of the Case Histories can be seen in the Recordings of Prof. Appa Rao and Dr.Ramachandra Rao. I am presenting here some cases related to my Grandmother and Mother as narrated by elders and also some of my own experiences:

1. **Case of Smt. Veturi Mahalakshamma:** Once my Grandmother Smt.Veturi Mahalakshamma suffered from a scorpion bite and Gurudev Sri Prabhakara Sastri treated her with Prayer. (*Please Read the Article: 'Madhura Smrutulalo Mā Amma' by Smt. Varanasi Sujata ps.128-160 - from Mā Ammagāru, 2014 for more information on scorpions.*)
2. **Case of Smt.Vissa Lalita:** My Father told me that after their marriage on 28th May 1938 at Vijayawada, my Mother came with my Father Dr.Ramachandra Rao to stay at the Visakhapatnam Residence of Grandfather Prof. Appa Rao. There on one night she was stung by a big black scorpion and she suffered the whole night with pain, which was relieved through intense prayers.
3. **Case of Dr.Vissa Ramachandra Rao:** In the summer of May 1954 we went with Parents to visit Dr.Veturi Sankara Sastri's house at Muktyala, Krishna District. One day Father Dr.Ramachandra Rao was stung by a red

scorpion in the garden. Then He took a bath in the Krishna River nearby and by Praying to Master CVV, he was relieved from the pain.

4. Case of Dr.Vissa Ushasri: Once my sister Dr.Ushasri was stung by a big black scorpion when she was trying to lock the entrance gate to her house, at Salem in the darkness of the night. When the pain was unbearable she informed Srinivasacharyulu garu over the phone. On his suggestion she prayed and was relieved from the pain.
5. Case of Scorpions in Sri AV Srinivasacharyulu's House: Once when I visited Sri Srinivasacharyulu garu at his house in Tirupati, I found a red scorpion entering through the bath room window there. The bathroom was connected to an open groundwater well from which it entered the bathroom. Srinivasacharyulu garu said that since the scorpions do not harm unless attacked, he catches them and releases them among the open fields without killing them.
6. Cases of Scorpions at East Kidwai Nagar Government Apts.: During my stay at the East Kidwai Nagar Central Government - ground floor Apartment at New Delhi during the years 1981-1998, many times scorpions used to enter the bathrooms and kitchen from the big open garden attached to the Apartment. They used to travel inside through the drain pipes. I was catching and releasing them in open fields without killing them.
7. Case of Encounter with Scorpion at Tanjavur: In the year 1986 during Summer I went on a pilgrimage with my wife and sons to many places – Kanyakumari, Suchindram, Nagercoil, Madurai, Tiruchi, Srirangam, Tiruvaiyyar, Chidambaram and Tanjavur. At Tanjavur we visited the beautiful Brihadiswara temple in the evening at 7.30 pm. While wife Smt.Annapurna entered the premises first walking into the long inner corridor of the Temple, myself and sons following her inside. We all saw in the dim light, a big six inches red scorpion crossing Annapurna's path few seconds before her steps ahead! Strangely she was not noticing the scorpion! *We felt that Master CVV was helping avert a problem.* We felt grateful and revisited the Temple in daylight next day morning.
8. Cases of Encounter with Snakes at Andhra University Hostels: During the years 1957-58 and also 1960-61, I was staying in the Ground Floor Sheds - Hostels Opposite to the Geology Department of Andhra University, Visakhapatnam. The sheds were constructed during the Second World War Time for the Stay of Armed Forces. Before the Sheds there were plain grass open fields and behind the sheds was a big valley of scrub plants. In the night times when we were going to the bath rooms at far off distance and also the Hostel Canteen and Mess, many times snakes used to swirl through the grass quickly. Because of darkness we were unable to notice them and luckily we never stepped on them!
9. Encounter with a Snake in the Geophysical Field Study: During 1960-62 while doing the M.Tech. Applied Geophysics Course study at the University, I once went on a Geophysical Electrical Resistivity Survey for Ground water in an agricultural field. Even though our Survey indicated the availability of a ground water bearing horizon at some depth in the field, there was an abandoned dry well nearby. I went down the well with the help of a rope to some depth and the remaining depth on a wooden ladder rested on the ground wall. At the bottom while I was chipping a piece of ground rock with the intension of studying its porosity in the laboratory, all of a sudden I heard a hissing sound of a snake resting on a projection of well's wall at some height. In panic I abandoned the rock hammer and immediately climbed out of the well. My class mates were scaring me that the snake will find its way to me in the university hostel! But by Master' grace nothing like that ever happened.
10. Encounter with a Snake by Parents: My parents were staying at the Annamalai University Staff Quarters at Annamalai Nagar during 1986-89. During those days my Mother Smt. Lalita was suffering from Diabetic Mellitus and Neuropathic complications. Once in 1987-88 one cobra entered the kitchen and hid somewhere. Some garden workers were called inside to catch the snake. In the attempt unfortunately the snake died. As per local belief the dead snake was given a cremation after a few rites.

3.4.5: Miscellaneous Issues

1. Grandfather Appa Rao Seeing Master CVV: I came to know from Grandfather Appa Rao that while he was Going around the Kumbakonam City on a morning walk in 1920, he saw Master CVV in front of his House at East Dabir Street. Master CVV stared at him. At that Time he was on a trip from Rajahmundry as an Examiner for the Kumbakonam Government College. He explained that he was not knowing the Yoga and

the Greatness of Master CVV at that time. He understood the same after 1930, when he started visiting Gurudev Prabhakara Sastri.

2. **Books on Oriental and Western Philosophies:** Though my Grandfather Prof. Vissa Appa Rao was a *Physicist*, he was well read in the *subjects of Oriental and Western Philosophies*. He had in his Library Books on *Second Sight*, '*Kanāda's Vaisēshika Sūtrās*', '*Journey to Lourdes*', Albert Schweitzer, '*Man the Unknown*' by Alexis Carrel, '*Occult Traditions, Kundalini*', '*Light of Asia*' by Edwin Arnold, '*Among the Great*' by Dilip Kumar Roy, '*Autobiography of a Yogi*' by Paramahansa Yogananda, etc. I happened to read many of these books. Some of these Books were referred to by Sri Kotta Venkateswara Rao in his Preface to Prajna Prabhakaram, Autobiography of Gurudev Sri Prabhakara Sastri. >> Please refer to the Sub-Section 3.4.6 in this Publication.

3. **Faculties of the Yogis:** The Yogis have developed *Faculties of Clairvoyance, Foresight, Telepathy, Distant Vision, Levitation or Travel through air in their Etheric bodies, Tele hearing etc.* Master CVV, Gurudev VPS and Srinivasacharyulu acquired all these and used them for curing diseases of Yoga Mitras and also solving their problems. >> See Sub-Section 3.4.6 in this Publication.

4. **Rebirths and Relations of Yoga Mitras:** I understand from my Elders in Yoga that Gurudev Prabhakara Sastri and Prof. Vissa Appa Rao were associated in one of their Previous Births as '*Siddhartha*' who Became '*Gautam Buddha*'^B and as '*Shudhodana*' who was his Father. Also Prof. Appa Rao in one of his Past births was '*Siddha Nagarjuna*'^N, who was a great Alchemist and also an Authority on Buddhism at Nagarjuna Konda. Many of the Family Relatives and Yoga Disciples of Gurudev Prabhakar Sastri were Associated with him in their Previous Births!

My Elders were telling me that Mahatma Gandhi was a Reincarnated Soul of the Jain Saint '*Vardhaman Mahāvira*'^V. Mahāvira taught that the observance of the vows *ahimsa* (non-violence), *satya* (truth), *aparigraha* (non-attachment) etc. and kindness to all living beings are necessary for spiritual Liberation. *Gurudev Prabhakara Sastri was following keenly Gandhi's Satyagraha*^G and his Crusade for Social Causes and Equality of all Human Beings. He was Praying for the Success of Gandhi's Fasts for Social Causes.

My Father Dr. Ramachandra Rao was telling me that he came to know from Grandfather Prof. Appa Rao and Gurudev Sri Prabhakara Sastri that in one of her past lives my Mother was a Superintendent of a Hostel for *Boudha Bhikshinis* (Female Followers of Budha) and my Father was a Supervisor of a Cremation Ground. *His past Life Knowledge of the Human Bodies in their Terminal Stages led him to Specialise in the Subjects of Anatomy and Surgery in the Present Life!*

My Father Dr. Vissa Ramachandra Rao told me also that Sri Prabhakara Sastri garu once Revealed to him that my Mother Lalita was an Amsa Born of '*Parvati Devi*'^{P1}. My Father also mentioned that there was a Past life Relationship between Grandfather Prof. Appa Rao and Sri Varanasi Subrahmanyam^{P2}.

5. **Yogi Vemana:** Yogi Vemana^Y was a Popular Telugu Advaita Yoga *philosopher* and poet of 17th Century CE. His Poems were very popular in Andhra. Vemana advocated Truth, Ahimsa and Kindness to all Living Beings. Sri Chittor V. Nāgaiah who was a Popular Film Actor, Music Composer, Singer and Producer of Telugu Films on - 15th century poet *Bhakta Pōtana* (1942), 19th century Saint *Thyāgavya* (1946), 17th century saint *Yōgi Vemana* (1947) and 17th century saint *Rāmadāsu* (1964) - was also a Disciple of Gurudev Prabhakara Sastri and I understand from my Elders that the Musical Composing for his Songs in the Vemana Film (1947) were inspired by Gurudev Sri Prabhakara Sastri.

5. **Sudden fall of an Aging Neem Tree:** I was residing in the Central Government Apartments at Kidwai Nagar East, Opposite to the All India Medical Institute Campus during the years 1981-1998. The Apartments were nearly 50 years old and there was an old neem tree in the neighbouring Apartment whose branches were extending into the Entrance pathway of our quarter. One big Branch suddenly started oozing some resin strangely, and appeared fragile. Our neighbour was an IAS Joint Secretary, Sri Chakravarty of the Department of Company Affairs. He was very reserved and did not bother about the tree. One day around 2.30pm my Wife Smt. Annapurna who was a Science

Teacher in a Public School came from her school and just Walked through the pathway into our Apartment entrance. The heavy tree branch broke and fell down few seconds after her passage and Luckily by Master's grace my wife escaped a calamity! In the evening my neighbour immediately contacted the CPWD engineers to cut and clear the tree branch.

6. **The Last Stage of an Old Cow:** Sometime after the above incident one old abandoned cow which was roaming around the Kidwainagar colony came into our apartment entrance and fell down in an immobile condition. There were tears streaming down her eyes and also white foam was oozing out of her mouth. I requested the CPWD office people to see that she is moved out of the Place but they refused to touch her. In those days Cow Protection (Gau Rakshaka) Volunteers were pelting stones and attacking any Government persons touching the destitute cows! Neighbour Chakravarty came to me and said that an old cow in that condition is not good for the Neighbourhood and offered to share the financial expenditure of sending the cow to an animal Hospital. I contacted the Central Government Animal Hospital at the Chanakyapuri neighbourhood and arranged for the Transportation of the cow on a Cart to the Hospital. The old cow had her Last Days in a peaceful Treatment there!

^{P1, P2} See in this Publication - Part 2: MIC-001 & MIC-010 Voice Interviews with Dr. Vissa Ramachandra Rao on his Yoga Experiences.

3.4.6 Faculties of the Yogis and Literature References

Faculties of the Yogis: Many of these are explained through the Encounters with many Yogis in Himalayan Foothills by Yogi Sri Paramahansa Yogananda in his Book: Autobiography of a Yogi^A

1. Clairvoyance:

In [parapsychology](#), clairvoyance (French word)(meaning "clear-seeing") denotes a form of [extra-sensory perception](#) in which knowledge about a contemporary object, situation, or event is acquired by [paranormal](#) means. The term "clairvoyance" is often used as a blanket term, incorporating concepts like [second sight](#), [retrocognition](#), and [precognition](#), as well as prophetic visions and [dreams](#). <http://www.newworldencyclopedia.org/entry/Clairvoyance>

2. Telepathy: <http://www.newworldencyclopedia.org/entry/Telepathy>

Telepathy (from the Greek *tele* (distant) and *patheia* (feeling)) is a type of [extra-sensory perception](#), defined in [parapsychology](#) as the [paranormal](#) acquisition of information concerning the thoughts, feelings, or activity of another person.

3. Foresight:

Foresight is the ability to predict or the action of predicting what will happen or be needed in the future.

4. Distant Vision:

Ability to Visualise Objects Existing or Events Happening Many Miles away from the Physical Eye.

5. Tele-hearing:

Ability to hear Sounds or Conversations of Individuals Many Miles away.

6. Levitation:

Levitation - the phenomenon of a person or thing rising into the air by apparently supernatural Means. '[phenomenon](#)' - any state or process known through the senses rather than by intuition or reasoning.

7. Second Sight:

Second Sight is the supposed ability to perceive future or distant events; clairvoyance.

References:

1. <http://www.mastercvv.com/> see also Sub sections on Treatment and Experiences
2. Some Ailments and Certain Case Sheets* by Prof. Vissa Appa Rao (*See issues of Manimanjari Patrika Published by the Prabhakara Mitra Mandali, 1983-1984)(See also Article 4.1 of this Book)
3. Bhrikta Rahita Taraka Raja Yoga and Spiritual Treatment: Case Illustrations (Some Cases treated by Gurudev VPS during the Years 1930-1947) by Dr. Vissa Ramachandra Rao (See Article 4.2 of this Book)
4. Voice Interviews on Master CVV Yoga Experiences with Dr. Vissa Ramachandra Rao - Interviews by Vissa Appa Rao (Junior) [24th February 2009 – 22nd June 2011] (Published under Part 2 of this Book)
5. Gautam Buddha:^B [The Buddha and his Teachings by Venerable Narada Mahathera] http://www.buddhanet.net/pdf_file/buddha-teachingsurw6.pdf (Theravada Buddhism) <https://en.wikipedia.org/wiki/Dhammapada> <https://en.wikipedia.org/wiki/Buddhism>

6. **Siddha Nagarjuna:** ^N Nagarjuna Lived sometime during 1st Century BC - 2nd Century AD. See - (a) 'Acharya Nagarjuna' by Sri Veturi Prabhakara Sastry (ps 172-174) Prabhakara Smarika 3 (English) <http://ebooks.tirumala.org/Product/?ID=2012> (b) 'Nagarjununi gurinchi' by Sri Veturi Prabhakara Sastry (ps 621-624) Prabhakara Smarika 2 (Telugu) <http://ebooks.tirumala.org/Product/?ID=1580> Nāgārjuna is widely considered one of the most important [Buddhist philosophers](#).^[2] Along with his disciple [Āryadeva](#), he is considered to be the founder of the [Madhyamaka](#) school of [Mahāyāna Buddhism](#). Nāgārjuna is also credited with developing the philosophy of the [Prajñāpāramitā](#) sutras. Furthermore, he is traditionally supposed to have written several treatises on [rasayana](#) (Chemistry). <https://en.wikipedia.org/wiki/Nagarjuna>
7. **Vardhaman Mahāvira:** ^V Twenty Fourth Jain [Tirthankara](#) who lived in 5th Century B.C. <https://en.wikipedia.org/wiki/Mahavira>
8. **Mahatma Gandhi:** ^M Mohandas Karamchand Gandhi (2 October 1869 – 30 January 1948) was an [Indian activist](#) who was the leader of the [Indian independence movement](#) against [British rule](#). Employing [nonviolent civil disobedience](#), Gandhi led India to [independence](#) and inspired movements for [civil rights](#) and freedom across the world. In India he held [Many movements for Social Causes and Equality of all Human Beings](#). https://en.wikipedia.org/wiki/Mahatma_Gandhi
9. **Chittor V. Nagaiah:** ^Y Chittor V. Nagaiah's Yogi Vemana Movie - [Yogi Vemana - YouTube](#) <https://en.wikipedia.org/wiki/Vemana> https://en.wikipedia.org/wiki/Yogi_Vemana https://en.wikipedia.org/wiki/Chittor_V._Nagaiah

Literature References: *Continued*

1. **Albert Schweitzer:** He received the 1952 [Nobel Peace Prize](#) for his philosophy of "[Reverence for Life](#)". https://en.wikipedia.org/wiki/Albert_Schweitzer Schweitzer wrote, "True philosophy must start from the most immediate and Comprehensive fact of consciousness, and this may be formulated as follows: 'I am life which wills to live, and I exist in the midst of Life which wills to live.'"^[66] "The will-to-live constantly renews itself, for it is both an evolutionary necessity and a spiritual Phenomenon. Life and love are rooted in this same principle, in a personal spiritual relationship to the universe."
2. **Alexis Carrel:** https://en.wikipedia.org/wiki/Man,_The_Unknown Man, The Unknown (*L'Homme, cet inconnu* - French) is a best-selling 1935 book by Alexis Carrel where he endeavours to outline a comprehensive account of what is known and more importantly unknown of the human body and human life. ALEXIS CARREL Man the Unknown 1935.pdf - [Scribd](#) <https://www.scribd.com/doc/118465718>
3. **Among the Great by Dilip Kumar Roy:** <https://www.amazon.com/Among-great-Dilip-Kumar-Roy/dp/B0007K4874>
4. ^A **Autobiography of a Yogi by Paramahansa Yogananda:** <https://www.ananda.org/autobiography/> <https://www.ananda.org/free-inspiration/books/autobiography-of-a-yogi/>
5. **Clairvoyance and Second Sight by Swami Panchadasi:** Facsimile Reprint of the Original antiquarian book. https://www.thriftbooks.com/w/clairvoyance-and-second-sight/12598465/?mkwid=sxt4vHJ06%7cdc&pccid=70112856192&pkw=&pmt=&plc=&gclid=EA1aQobChMlr-eE_Lm93AIVypyzCh0WUwHwEAYYAyABEgJM8vD_BwE#isbn=1168639069&idq=17187761 [Kessinger Publishing LLC]
6. **Second Sight in the Nineteenth Century – 2017:** This book explores the phenomenon of second sight in nineteenth-century Literature and culture. Second sight is a form of prophetic vision associated with the folklore of the Scottish Highlands and Islands. Described in Gaelic as the An-da-shealladh or 'the two sights', those in possession of this extraordinary power are said to foresee future Events like the death of neighbour, the arrival of strangers into the community, the success or failure of a fishing trip. From the late Seventeenth century onwards, rumours of this strange faculty attracted the attention of numerous scientists, travel writers, antiquarians, Poets and artists. <https://find-your-book.blogspot.com/2017/07/second-sight-in-nineteenth-century.html>
7. **Journey to Lourdes by Alexis Carrel** <https://www.amazon.com/Voyage-Lourdes-Alexis-Carrel/dp/B0007DXFJS> **Man the unknown** by Alexis Carrel https://www.amazon.com/Man-Alexis-Carrel/dp/B00005WCQU/ref=pd_sbs_14_1/145-0678088-802533?encoding=UTF8&pd_rd_i=B00005WCQU&pd_rd_r=E5CA7QB9J9KEAHMMMDTC7&pd_rd_w=KZWXo&pd_rd_wg=nJOVx&psc=1&refRID=E5CA7QB9J9KEAHMMMDTC7
8. **Kanāda's Vaiśeṣika Sutra's:** Vaiśeṣika [darshana](#) was founded by [Kanāda Kashyapa](#) around the 6th to 2nd century BC. Vaiśeṣika School is known for its insights in [naturalism](#), it is a form of [atomism](#) in natural philosophy. It postulated that all objects in the physical universe are reducible to [paramāṇu](#) ([atoms](#)), and one's experiences are derived from the interplay of substance (a Function of atoms, their number and their spatial arrangements), quality, activity, commonness, particularity and inherence. According to Vaiśeṣika School, knowledge and liberation were achievable by a complete understanding of the world of experience. *Kanāda's Sutras also Refer to Concepts of - Precipitation of Clouds due to Gravitational attraction, Relativity etc.* <https://en.wikipedia.org/wiki/Vaisheshika>
9. **Light of Asia by Edwin Arnold:** The Light of Asia, subtitled The Great Renunciation, is a book by Sir Edwin Arnold. The first edition of the book was published in London in July 1879. In the form of a narrative poem, the book endeavours to describe the life and time of Prince Gautama Buddha, who after attaining enlightenment became The Buddha, The Awakened One. The book presents his life, character, and philosophy, in a series of verses. It is a free adaptation of the 'Lalitavistara' (English Meaning: The Extensive Play), of *Mahayana Buddhist Sutras*. https://en.wikipedia.org/wiki/The_Light_of_Asia https://en.wikipedia.org/wiki/Lalitavistara_Sūtra
10. **Occult Traditions:** The term **occult** (from the [Latin](#) word *occultus* "clandestine, hidden, secret") is "knowledge of the hidden".^[1] In common [English](#) usage, *occult* refers to "knowledge of the [paranormal](#)", as opposed to "knowledge of the [measurable](#)".^[2] usually referred to as [science](#). In 1875 was introduced into the [English language](#) by the esotericist [Helena Blavatsky](#). "Occult Traditions" is often used to categorise such esoteric traditions as [Spiritualism](#), [Theosophy](#), The [Hermetic Order of the Golden Dawn](#), and [New Age](#). <https://en.wikipedia.org/wiki/Occult>

Part 4

Articles on the Contribution of Veturis for the Development of Yoga

Part 4

Articles on the Contribution of Veturis for the Development of Yoga*

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* Note:

- (i) Some Sub-Headings are introduced in the Articles to highlight the Issues discussed in the Paragraphs. Also Some Photographs, Foot Notes and References are added to the Articles to provide more information on the Issues. Some of the Photographs have been Repeated in Different Parts of the Publication for the Ready Reference of Readers.
- (ii) While translating the Articles from Telugu into English for Publication here I followed the Guidelines Indicated by Sri Veturi Anjaneyulu.^A I tried to make a Faithfull Translation. Wherever I felt the necessity I Paraphrased the Original Passages. Also I omitted Certain Sentences or Paragraphs either because of the Difficulty in translation or because of Repetitive Information from the earlier passages in the Original Text. In such situations I provided the Abridged Summary of Text importing the original sentiment (మూల భావము).

^A Please See “The Characteristics and Merits of a Good Translation” in ‘Neeti Nidhi’ versus ‘Andhra Kamandakamu’ A Critique by Veturi Anjaneyulu (ps. 372-374). Prabhakara Smarika 3 <http://ebooks.tirumala.org/Product/?ID=2012>
Also see: A Translator with Insight by Dr.A.Subba Rao (ps. 235- 280) Prabhakara Smarika 3 <http://ebooks.tirumala.org/Product/?ID=2012>

~ List of Articles in English: 4.1, 4.2, 4.7, 4.9, and 4.12 as contributed by the Authors are published here.

~ List of Articles Translated from Telugu into English and abridged by Vissa Appa Rao (Junior): 4.4, 4.5, 4.6, 4.8, 4.10, 4.11, 4.14 & 4.15 are published here.

^P Selected Article from Prajna Vikāsamu – Veturi Prabhakara Sastri’s Yoga Prabha, 2010

^S Selected Article from Prabhakara Smārikā 4: Proceedings of the Prabhakara Sastri Centenary (1988-1989)

^A Selected Article from Mā Ammagāru, 2014

^C Selected Article from Archana: Proceedings of the Centenary of Vissa Appa Rao, 1984

^M Selected Article from Manimanjari Patrika (1983 & 1984 Issues)

^{M1} Selected Article from Manimanjari Patrika (August 1982)

Some of the Cases of Treatment by Sri Veturi Prabhakara Sastri as Recorded By the following in this Publication may be seen for more Information.

- Article 4.1: Some Ailments and Certain Case Sheets by Prof. Vissa Appa Rao
- Article 4.2: Bhrukta Rahita Taraka Raja Yoga and Spiritual Treatment – Case Illustrations: Some of The Cases Treated by Gurudev Veturi Prabhakara Sastri by Dr. Vissa Ramachandra Rao
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- Article 4.15: In my Knowledge... by Dr. Veturi Sundaramurthi

4.1 SOME AILMENTS AND CERTAIN CASE SHEETS*

By

Prof.Vissa Appa Rao**

1. Ascites:

Sri Kondubhatlu, a purohit, was suffering from Ascites⁺ in 1930. He came to Madras and stayed with Sri Prabhakara Sastri, who was his maternal uncle's son. He underwent prayer treatment. A few days after both his legs got swollen and two days later urine was passed in large quantities. Legs became normal in size. This happened two or three more times, and after three weeks the ascites disappeared. He felt normal about the stomach, ate well and felt happy. Yet he began to doubt whether the relief was due to prayer at all, whether it was all a coincidence, only!

And there was a relapse. He became repentant. The treatment was given again. Relief came in the same manner as before. He felt very grateful to Sri Sastri and remains so even to date (1947). He is healthy and has been doing his religious duties ever since.

2. Stone in the Kidney:

In 1934 *Dr.Durga Nageswara Rao* of Machilipatnam, suffered from severe bouts of colic and pain and X-ray showed the presence of stone in the kidney. He was advised to get nephrectomy and came to Madras. He was hesitating on account of risk associated with surgery. On some friend's suggestion he approached Sri Prabhakara Sastri and requested for Yoga treatment. After a few sessions at prayer the stone passed out in bits in the urine spread over 5 or 6 days. During the process, the doctor (*patient*) had agonizing pain and bleeding. He bore with it vis-à-vis the risks involved with surgery. In a few days treatment he got quite normal and returned home. The X-ray revealed the absence of stone in the kidney. Some months later he had the same type of pain and colic in the other kidney. He immediately came to Madras and had prayer treatment again and obtained relief.

3. Tuberculosis of the Lung:

The *daughter of Sri Cherukuvada Narasimham* had tuberculosis of both the lungs in a very advanced stage. She was brought to Madras (1937) (?). She was declared to be in a very dangerous state and no hopes were entertained. She was brought to Sri Sastri for treatment. She had relief gradually day by day and within three weeks' time she was completely cured. She returned to her husband a little later. They live in Ramachandrapuram, E.Godavari Dist. She is hale and healthy and is a mother of a few children. The first born was named after Sri Sastri.

4. Asthma:

Mr. V.R.Viramani, now Reader in History in the Andhra University was suffering from a severe type of asthma somewhere about 1933. He had it in a milder form for some years earlier before that. His doctor at Bangalore declared that he could not help him and that he would advise him to spend the rest of his life in a sanatorium, taking absolute rest. Mr.Viramani came to Madras and underwent treatment by Mr. Sastri. In a fortnight he felt very much better and gained in weight. The Bangalore doctor was surprised to see him improved and testified to the wonderful progress. Mr. V was completely cured. Whenever there is a relapse, however slight or severe Mr. V intimates Sri Sastri by wire or letter and gets cured after some treatment. Mr. V. is taking it at his place at specified times of the day.

*Reproduced from *Manimanjari Patrika Issues published by the Prabhakara Mitra Mandali (1983-1984).*

**Foot Note – Appended by the Publishers of *Manimanjari: Scientist and Stalwart Vissa Appa Rao Pantulu (1884-1966)*, Formerly Professor of Physics and Member of the Madras Educational Service was a great scholar and connoisseur of Art and Music. He was also one of the Founder Members of the Madras Music Academy. Ill-health of his family Members brought Sri Appa Rao into contact with Sri Veturi Prabhakara Sastri which later developed into Friendship and kinship. Here we publish a few case studies recorded from time to time by Prof. Appa Rao in the early Forties and later, of certain patients who were cured by the Yogic treatment of Sri Sastry.

+ <https://www.medicinenet.com/ascites/article.htm>

5. **Nephritis:**

Miss Sujata, *daughter of Sri Sastri*, had nephritis sometime in 1937. Her face, legs and body were swollen and she was not passing urine. After treatment for nearly a week she recovered completely and was normal in health a few days after. [&]

6. **Gastric Ulcer:**

Sri Venkateswarulu, *Vakil, Machilipatnam*, was suffering from a severe ulcer in the stomach. He could not eat anything solid, not even liquid food he could contain. He was very much reduced. He came to Sri Sastri for treatment. After a few sessions he began to eat *jilebii* and after ten or twelve days began to eat normally, even very hot foods. He picked up weight and returned home. He is quite alright now.

7. **Chorea or St Vitus's dance:**

Mr V.V.Subrahmanyam, *son of Mr. Vissa Appa Rao*, had a severe attack of Chorea. Early in 1940. The boy was unable to stand or walk or swallow or eat. The limbs in particular and the whole body in general were incessantly in motion except during sleep. The heart dilated. Dr.Kutumbaiah was treating and there was not much improvement. Sri Sastri treated the boy for a week. There was some improvement. The treatment continued for three weeks and the boy was perceptibly better as testified by Dr.Kutumbaiah. The boy was sent to Sri Sastri at Tirupati and a few months after he could move about a little. One year after he was much better and gradually he improved. When he was quite normal in his routine life he came away from Sri Sastri. His life is normal now. [§]

8. **Diabetes, High Blood Pressure and Dilation of the Heart:**

Sri V.C.Rangachari, *Vakil, Tirupati* was suffering from the above troubles during 1945 and 1946. He was treated in the General Hospital, Madras and was not any better. After spending a good amount and trying many doctors he returned to Tirupati in a very bad condition. He was not able to sleep, was on strict liquid diet and confined to bed. He was unable to have even a wink of sleep for 40 days and was in great agony. He had then treatment from Sri Radhapati, (who belongs to the same school of Yoga as Sri Sastri and who is a brother Vakil of Tirupati) on one evening. He consequently slept for two hours. Mr. R. requested Sri Sastri to treat his friend, whom he did and Mr. Chari had sound sleep that night. This continued for a few days, when Mr. Chari felt strong enough to go Sri Sastri in bandy (*horse drawn cart*). The further Treatment continued. He felt more energetic, sugar disappeared and he could eat very normally. He is now attending to his normal work.

10. **Leprosy:**

10.1: *A Reddy boy in his teens belonging to a village within ten miles of Tirupati* was suffering from a very bad and severe type of leprosy for the last two years (1945-47). The skin all over the body was affected. He was always lying down. *Lepromatous⁺ variety of the disease*. He was having fever also in the evenings. He had some treatment from an L.I.M. of Tirupati and did not yet improve much but was slowly getting worse. He was treated by Sri Sastri from Tirupati for a month. Fever subsided. Inflammation of the joints abated. He was brought to Tirupati and was attending once a week, morning prayers at Sri Sastri's house and was undergoing treatment. After a month the whole skin was normal in condition. He was able to raise his hands and fingers. The joints were working normally. He is alright and is picking up strength. He will be going home in a fortnight (by 15th of June) having picked up enough strength. The most important part of the treatment was the touch of Sri Sastri's palm all over the body over the skin, in the beginning of the treatment 3 or four times in all.

10.2: *Different types in two other cases were also cured.*

10.2a: *Wife of Mr.K.L.Narasimhachari, Vakil, Tirupati. White patches all over the body.*

10.2b: *Vakil's clerk in Mylapore – vaishnavite Brahmin.*

[&]See for more details of this case under Article 4.15 In My Knowledge.....: by Veturi Sundaramurthi of this Publication.

[§] See for more details of this case under Article 4.4 Veturis and Vissas: by Vissa Ramachandra Rao of this Publication. https://en.wikipedia.org/wiki/Sydenham%27s_chorea
http://www.rightdiagnosis.com/medical/saint_vitus_dance.htm

⁺https://en.wikipedia.org/wiki/Lepromatous_leprosy

11. T.B. @ of Bone:

White liquid was oozing out of holes from tibial malleolus around the ankle of both the legs. The patient is Mrs. C.Sundarachari of Tirupati had been suffering noticeably for the last three years. *Two children* were born during this period. *Both of them had deformed ankles.* She developed pain at the bottom of the spinal column. A hole was formed and liquid was oozing out. She was unable to sit up or move about. She was an inpatient in the General Hospital, Madras but there was no improvement. Sometime after, she came back to Tirupati and she was treated by Sri Sastri from November 1946. By March 1947 the holes in both the legs have closed up. She is keeping normal health.

12. Cancer of the Womb:

Mrs. R.Parthsarathi Ayengar of Tirupati had some *pain in the region of the lower abdomen for about two months.* It was neglected. Discharge of black red liquid started and gradually increased very much in frequency and quantity. *Doctors were consulted; Dr.Ramakrishna M.B.B.S. and Dr.Mrs.Mica of Tirupati.* Both of them took the patient to *Dr.Mathai of Mission Hospital, Renigunta.* The disease was pronounced to be *Cancer of the Womb* in an advanced stage and they were unable to control the discharge and gave it up as hopeless and expected the patient to die in a few days. They also advised that there was no use taking her to *Madras General Hospital* even. She went home. Her husband requested Sri Sastri to treat her which was done one evening at the patient's house. The discharge abated and she slept well that night. Next morning also Sri Sastri treated her similarly. There was no discharge whatsoever and the patient recovered strength of mind and felt energetic. She came to Sri Sastri's house in the evening; another treatment continued for four or five days. She was completely normal in health and was attending to her house hold work; *this was three months back in February 1947.*

13. Snake Bite:

A young man of *Tirupati of 18 years age* was bit by a snake at about 10.30 PM in the open ground some distance from his hut. He was alone and was hastening homeward. He fell down unconscious on the way. He was carried by some friends and neighbours. He was taken to a doctor in Tirupati but he did not show any signs of recovery. He was then brought to Sri Sastri's house at about 12.30 AM. *He was unconscious, with froth in mouth and cold all over the body.* After a few minutes treatment he slowly recovered consciousness, sweat abated slowly and he complained of pain in the heart. After some more time and with prayer treatment he was free from the pain also. He became alright and went home.

14. T.B. @ of the Lung:

The patient was the niece of Sri Tatacharyulu, Sanskrit Pandit of Sri Venkateswara Oriental College in Tirupati. She was suffering for four years. She was spitting blood whenever she was coughing. Dr.Ramakrishna treated her for some time but there was no improvement. She was taken to Madras and doctors were consulted but there was no improvement there also. She was ultimately treated by Sri Sastri for a month. Spitting of blood stopped. She picked up strength and was moving about normally.

15. Obstruction in Blood Circulation:

The *grandchild (female) of Sri M.M.Venkata Charyulu, B.A., Vakil (Tirupati),* and aged 5 years was suffering from some obstruction in blood circulation. Five or six times every day, she was turning blue and went out of senses. Doctors declared that the trouble is incurable. They suspected an external growth near the heart and said that it was congenital (from the birth). The girl was under the treatment of Sri Sastri for a month. She was not afterwards subject to these fits. She began to play like all children. Doctors said that there was no trace of any such obstruction in the circulation of the blood which was having previous to the treatment.

16. Filaria^ of the Leg:

Sri T.R.Narasimhachary – Manager, T.T.D. Press was having both his legs, feet in particular, swollen. It was pronounced to be filarial. He was brought under the treatment of Sri Sastri through Sri Munikrisnayya. He is now quite alright.

@ <https://www.cdc.gov/features/tbsymptoms/index.html>

^ <http://www.sciencedirect.com/science/article/pii/S0377123706801097>

17. Weak Heart:

Sri Parthasarathy, compositor in the T.T.D.Press, Tirupati, one day while in the press, complained of pain in the heart and fell down senseless. Sri Sastri who was doing his duty in the next building was called. He touched the heart region and treated him. In a few minutes he recovered senses and had no pain. He subsequently walked home.

18. Jaundice[#]:

The *same gentleman* (Sri Parthasarathy) subsequently had an attack of Jaundice and was relieved completely in two days after treatment from Sri Sastri.

19. Reeling Sensation and Sleeplessness:

Sri K. Subbaramayya, B.A. B.L. Vakil of Chittoor. He was also not able to plead in the court. He therefore discontinued going to the court. He underwent treatment by Sri Sastri for a day and he was quite alright.

20. Epilepsy[@]:

20.a: *Sri Obul Reddy, Dy. Superintendent of Police, Kurnool Circle* was suffering fits which were coming on twice or thrice every day. He was unable to do duty. He therefore took leave. He went to Tirupati and underwent treatment by Sri Sastri. The fits stopped after 2 days treatment.

20.b: A Velama lady from Nuzivid was suffering from fits for some years. She came to Tirupati and underwent treatment for over a month. She was alright and returned home. This was 3 years back.

21. Paralytic Attack:

Sri Sundararajulu Naidu, Sub-Inspector of Police, Chandragiri had an attack of Paralysis of the right side two years back. The leg and the hand went out of form. He was unable to move his fingers. He left off service and was suffering at home. Just now a fortnight back (about the 1st July 1947) he started treatment under Sri Sastri. He goes to Sri Sastri morning and evening on a bandy (*horse cart*). He seems to have some improvement. He is able to utter one or two words clearly and his fingers respond a little. Much improvement is awaited.

22. Chronic Headache and Consequent Fits:

Mrs. V. Muni Krishnayya, wife of Vakil of Tirupati was having headache for the last 25 years. In later years, recently, she was also having some fits as a consequence. She was treated by Dr.Ramakrishna of Tirupati, Dr.Guruswami and Dr.Arunachalam of Madras. But she was no better. She grew worse gradually.

Last year she was brought to Sri Sastri. He stated on the first day that it was due to an astral affect. It was disclosed a few days after that as of three agencies: (1) *Kateri*, (2) *Ramananda Yogi* and (3) *Muniswarudu*. She was going into an unconscious state while under treatment by Sri Sastri and was making statements from which the above three affects were understood. Sri Sastri used to converse with her in that condition of trance, giving suitable replies and making certain suggestions evidently to the three agencies that possessed her. It was finally settled that Kateri should take birth elsewhere in another family and that the other two should take birth in this family, one after the other. Mrs. Muni Krishnayya was ever since completely free of the headache and other effects.

23. Leprosy[&]:

Mrs. K.L. Narasimhachary, second wife of an advocate, Tirupati, was having white leprotic patches all over the body. She was treated by Doctors, underwent ultraviolet ray treatment but she was no better. She came under the treatment of Sri Sastri. It transpired that the trouble was due to an astral effect. The first wife and the mother-in-law possessed her. The first wife complained (*when the patient was in trance, the astrals were making statements in all such cases*) that her children were being ill-treated by the second wife. So she said that she caused this ugly disease. Sri Sastri touched her body over the affected parts and treated her. He suggested to the first wife to take birth in the Family and enjoy the property and assured better treatment for her children. The patient improved in a few days. The patches disappeared; she was feeling energetic and normal. She is now in the family way. An interesting fact came out in the statements made by the patient in her trance condition. The advocate husband inherited a large property – lands. They belonged to another Person who did not belong to the family. The forefathers of the advocate acquired the property by

<https://en.wikipedia.org/wiki/Jaundice>

@ <https://medlineplus.gov/epilepsy.html>

& <https://www.niaid.nih.gov/diseases-conditions/leprosy-hansens-disease>

Questionable and fraudulent methods. The owner of the property committed suicide by falling into a well, not able to bear the sight of his family which was Person who did not belong to the family. The forefathers of the advocate acquired the property by questionable and fraudulent methods. The owner of the property committed suicide by falling into a well, not able to bear the sight of his family which was actually starving. This real owner of the property had his share in the astral effect. He gave out that the old pattahs and other papers about the property kept in record with the advocate would give a clear indication of this fact and when the advocate expressed no knowledge of it, told to go and have a careful scrutiny. Strange to say the indication given was borne out by the records – the advocate stated subsequently a few days after the incident. 23. (*Text to be continued*)?

24. *Missing Text? (From the Manimanjari Patrika)*

25. Beriberi^b:

The niece of Sri Radhapaty, advocate of Tirupati was suffering from the disease for the last two years, not able to eat and digest. She took medicine and had injections too. She was no better.

She was then under the treatment of Sri Sastri. After three days she was very much better. She began to walk the distance two furlongs from her house to Sri Sastri's to and ro. She is now hale and healthy.

26. Paralysis:

Sri Ramamrutam, clerk in the Devasthanam Office, Tirupati had paralytic attack of the right side. He was disabled and took leave. He took medicine from several doctors –from Dr.Guruswami of Madras also. He was not any the better. He then was brought in a bandy for treatment to Sri Sastri. He was Treated for a Month and he was all right. He is now attending to his office work and is normal in Health.

27. Frequent Urination:

Sri Ramamurthy, brother of Sri Govindaiah Naidu, Traffic Superintendent was urinating 40-45 times Every Day. It was declared to be due to some obstruction to free passage in the bladder. Burning Sensation and Over-colouration of the urine were the complaints. This was so, for the last four years. Dr.Ramakrishna examined the urine and stated that there was nothing wrong with the urine. He came under the Treatment of Sri Sastri and felt much better in a week and 10-12 times during the day. He is still under Treatment and is slowly improving.

28. Ascites^a:

Mrs. P. Ramanujaswamy, wife of the Director of the Tirupati Oriental Institute suffered long of Ascites. Trapping was resorted to 2 or 3 times. More such treatment was not advised. She came under the Treatment of Sri Sastri and was completely cured after a continuous treatment of over a month or two. She has ever since been hale and healthy.

29. Hyperpyrexia^h:

The daughter-in-law of Sri Kalidas, Advocate, Bapatla and the granddaughter of Dewan Bahadur D. Sriramasastri of Vizianagaram (his second son's daughter) was having very high temperatures (107^o-108^o F) Continuously for some days now and then. She was treated by doctors at Vizag. No remedy. She Happened go to Madras when Sri Sastri was there. He treated her and she was Completely cured. The Trouble was astral.

30. Mahamahopadhyaya Kuppaswami Sastriar had some *astral trouble*^k after his wife's death. After Treatment by Sri Sastri he was cured and a daughter was born to Sri Seshagiri, his son.

^b <https://simple.wikipedia.org/wiki/Beriberi> ^a <https://www.medicinenet.com/ascites/article.htm>

^h <https://en.wikipedia.org/wiki/Fever#Hyperpyrexia>

^k See Article 4.15 "In My Knowledge....": by Veturi Sundaramurthi for further details.

4.2 BHRIKTA RAHITA TARAKA RAJA YOGA AND SPIRITUAL TREATMENT CASE ILLUSTRATIONS

Some of the Cases treated by Gurudev Veturi Prabhakara Sastri

*Reported by Dr.Vissa Ramachandra Rao**

1. **Ascites:**

Sri Kondubhatlu, a purohit, was suffering from ascites^a in 1930. He came to Madras and stayed with Sri Prabhakara Sastri, who was his maternal uncle's son. He underwent prayer treatment. A few days after both his legs got swollen and two days later urine was passed in large quantities. Legs became normal in size. This happened two or three more times, and after three weeks the ascites disappeared. He felt normal about the stomach, ate well and felt happy. Yet he began to doubt whether the relief was due to prayer at all, whether it was all a coincidence, only! And there was a relapse. He became repentant. The treatment was given again. Relief came in the same manner as before. He felt very grateful to Sri Sastri and remains so even to date (1947). He is healthy and has been doing his duties ever since. (See Article 4.15: In my Knowledge... by Dr.Veturi Sundaramurthi in this Publication for more details on this Case.)

2. **Stone in the Kidney:**

In 1934 Dr.Durga Nageswara Rao (DNR) of Machilipatnam, suffered from severe bouts of colic pain and X-ray showed the presence of stone in the kidney. He was advised to get nephrectomy and came to Madras. He was hesitating on account of risk associated with surgery. On some friend's suggestion he approached Sri Prabhakara Sastri and requested for Yoga treatment. After a few sessions at prayer the stone passed out in bits in the urine spread over 5 or 6 days. During the process, the doctor had agonizing pain and bleeding. He bore with it vis-à-vis the risks involved with surgery. In a few days treatment he got quite normal and returned home. The X-ray revealed the absence of stone in the kidney. Some months later he had the same type of pain and colic in the other kidney. He immediately came to Madras and had prayer treatment again and obtained relief.

Around 1942 Dr DNR was staying at Madras as the Managing Director of a film producing concern – Vyjayanti – and he developed Sacro Rheumatism and was suffering much. The concern's doctor was treating him with not much relief. Someone noted that Sri Sastri was at Madras on a visit. (Sri Sastri shifted to Tirupati Oriental Research Institute in 1940). Sri Sastri gave him the Yoga Treatment and after two sessions there was complete relief and the attending doctor was simply astonished at the miraculous way the relief was accorded. When questioned by him Sri Sastri said it was the Yoga Treatment imparted to him by his Master (CVV) – based on "Love Principle" and added "Pray to God and you too will have that Power".

3. **Tuberculosis of the Lung:**

The daughter of Sri Cherukuvada Narasimham had tuberculosis^t of both the lungs in a very advanced stage. She was brought to Madras (1937). The specialists at Madras declared that the disease in a very dangerous state and no hopes were entertained. She was brought to Sri Sastri for Yoga treatment. She had gradual relief day by day and she was almost normal picking up enough strength in a fortnight. She was taken home and continued the prayer treatment at specified times in the day. She returned to her husband a little later. They live in Ramachandrapuram (E.Godavari Dist.). She is hale and healthy and is a mother of three children (1947). The first born was named after Sri Sastri.

*Text -As made available in the Year 2006 by Dr.Vissa Ramachandra Rao, eldest Son-in-law of Gurudev Veturi Prabhakara Sastri. Dr.Ramachandra Rao is also the eldest son of Prof. Vissa Appa Rao. *These are some of the Cases Treated through Master CVV's Yoga by Gurudev VPS during the Years 1930-1947 and closely observed by Dr.Ramachandra Rao. A few of the Cases reproduced here in Italic Text were also referred to in Prof. Vissa Appa Rao's Recorded Version Published in Mani Manjari Published by Sri Veturi Prabhakara Sastri Memorial Trust), and here elaborated in detail from Medical Point of View.*

^a <https://www.medicinenet.com/ascites/article.htm> ^t <https://www.cdc.gov/features/tbsymptoms/index.html>

4. Tubercular Ulcer:

A young girl of 20 years at Tirupati (1945) had tubercular ulcer of more than an inch in diameter on the back of the fore arm near the wrist. She was being treated for T.B. of lung and getting the ulcer dressed at the local general hospital. The doctor declared that the ulcer may not heal because of the tubercular nature. Then the girl started attending the prayer sessions of Sri Sastri regularly. In about 6 or 7 months' time the ulcer gradually closed and healed completely and there was a marked improvement in her general condition.

5. Asthma:

Sri V.R.Viramani, Reader in History in the Andhra University was suffering from a severe type of asthma[#] in 1933. He had it in a milder form for some years earlier. His doctor at Bangalore declared that he could not help him and that he would advise him spend the rest of his life in a sanatorium, taking absolute rest. Mr.Viramani came to Madras and underwent treatment by Sri Sastri. In a fortnight he got very much better and gained in weight. The Bangalore doctor was surprised to see him improved and testified to the wonderful progress. Sri VRM was completely normal in a short time. Whenever there was a relapse, however slight or severe Sri VRM intimates Sri Sastri by wire and letter and gets relief by prayer treatment. He follows the Yoga prayer regularly.

6. Gastric Ulcer:

Sri Venkateswarulu, Vakil, Machilipatnam, was suffering from a severe ulcer in the stomach. He could not eat anything solid, even liquid food was difficult to contain. He lost much weight. He came to Sri Sastri for prayer treatment. After a few sessions he began to eat jangri and after ten or twelve days began to eat normally, in small quantities and even hot stuff. He quickly picked up weight and returned home and to the bar.

7. Acute Chorea – St. Vitu's Dance^C:

Mr V.V.Subrahmanyam, s/o Prof. Vissa Appa Rao, aged 11 years, in February 1940, became sick with a sudden onset at Visakhapatnam. Renowned Physician Dr.P.Kutumbaiah (PK) diagnosed the case^C brought to him within 24 hrs of the onset. The boy was unable to stand or walk or swallow or eat. The limbs in particular and the whole body in general were incessantly in motion except during sleep. The heart got dilated. Dr.PK was treating and there was no improvement. Sri Sastri was intimated by a telegram and post about the ailment and was requested to treat. The Father of the boy who was related to Sri Sastri and who had experience of prayer treatment had prayer sessions regularly with the boy. There was rapid relief and control of movements in a week's time. The patient was manageable and feeding could be done properly. Dr.PK noted endocarditis and mitral involvement. Sri Sastri came down to Visakhapatnam and gave the prayer treatment for about ten days and returned. Continuing the prayer sessions the boy was found to have improved as attested by Dr.PK. After he could move a little, the boy was sent to Sri Sastri at Tirupati. After about a year he was found to be very much better and was brought back home. Dr.PK allowed him to exert a little and get back to normalcy in graded stages. He was recorded to be normal except for the trace of non-progressive mitral insufficiency with a normal size heart (1947).

8. Acute Nephritis[^] Cases:

8a: Ms Sujata, daughter of Gurudev VPS, aged 4 years in 1937, had her face, legs and body in general got swollen and was not passing urine. From the very start of trouble she was given Prayer Treatment and the progress of the case was controlled within 24 hrs and relief started by passing of urine and gradual disappearance of the puffiness of the face and the body other symptoms in seven days' time and she became normal within a few days.

[#] <https://www.aaaai.org/conditions-and-treatments/asthma>

^C Chorea is a movement disorder that causes involuntary, unpredictable body movements.

<https://www.healthline.com/symptom/chorea> http://www.rightdiagnosis.com/medical/saint_vitus_dance.htm

^{*}*Note Appended in 1960: VVS is a younger brother of mine and when he got the attack^S in 1940, I just graduated in MBBS.*

Mr VVS leads a normal life, rides bike, played tennis, got married and settled down as a chartered accountant. \$ See for more details of this case under Article 4.4 Veturis and Vissas: by Vissa Ramachandra Rao of this Publication.

[^] <https://en.wikipedia.org/wiki/Nephritis>

8b: A female child of 8 years got admitted the Victoria Gosha Hospital, Triplicane, Madras in the Year 1939. The case was not responding to treatment and was put on the D.T.List by the Paediatrician in charge. All hopes were lost. At that time some well-wishers of the family goaded the parents to the Yoga treatment of Sri Sastri, whose residence was about half a kilometre from the hospital. Sri Sastri started the treatment staying at his house and the girl was in the hospital wards only. There was a marked response in less than 16 hrs. The girl stated passing urine slowly and gradually the swelling of the body subsided. She was discharged in another 5 days and the prayer treatment was continued at her residence and she became alright in another fortnight.

Note: The Remarkable thing to be noted on both the occasions(Cases 8a & 8b) was that as soon as Sri Sastri started the Prayer treatment, he would develop swelling of the face and Edema[#] all over the body gradually with Anorexia[§] and sleeplessness which continued for two or three days. He could not attend to work and had to take leave from the office. However, his urine when examined did not show albumin or any micro deposits. Sri Sastri treated himself and on the third day he was normal. I was an eye witness to both the cases.

9. **Diabetes, High Blood Pressure and Dilation of the Heart:**

Sri V.C.Rangachari, Vakil at Tirupati was suffering from the above troubles during 1945 and 1946. He was treated in the General Hospital, Madras and was not any better. After spending a good amount and trying many doctors he returned to Tirupati in a very bad condition. He was not able to sleep, was on strict liquid diet and confined to bed. He was unable to have even a wink of sleep for 40 days and was in great agony. He had then on one evening, treatment from Sri Radhapati, who belongs to the same school of Yoga as Sri Sastri and who is a brother Vakil of Tirupati. Consequently Sri VCR slept for two hours. Sri Radhapati requested Sri Sastri to treat his friend, which he did and Sri VCR had sound sleep that night. This continued for a few days, when Sri VCR felt strong enough to go Sri Sastri in bandy (horse drawn cart). The treatment continued. He felt more energetic, blood sugar disappeared and he could eat very normally. He is now quite alright and attending to his normal work (1947).

10. **Leprosy:**

A Reddy boy in his teens belonging to a village within ten miles of Tirupati was suffering from a very bad and severe type of leprosy for the last two years (1945-47). The skin all over the body was affected. He was always lying down. Lepromatous⁺ variety of the disease. He was having fever also in the evenings. He had some treatment from an L.I.M. of Tirupati and did not yet improve much but was slowly getting worse. He was treated by Sri Sastri from Tirupati for a month. Fever subsided. Inflammation of the joints abated. He was brought to Tirupati and was attending once a week, morning prayers at Sri Sastri's house and was undergoing treatment. After a month the whole skin was normal in condition. He was able to raise his hands and fingers. The joints were working normally. He was slowly picking up strength and returned to his village a month later. The most important part of the treatment was the touch of Sri Sastri's palm all over the body over the skin, in the beginning of the treatment 3 or four times in all.

11. **T.B. of Bone[^]:**

White liquid was oozing out of holes from tibial malleolus around the ankle of both the legs. The patient Smt. C.Sundarachari of Tirupati had been suffering noticeably for the last three years. Two children were born during this period. Both of them had deformed ankles. She developed pain at the bottom of the spinal column. A hole was formed and liquid was oozing out. She was unable to sit up or move about. She was an inpatient in the General Hospital, Madras but there was no improvement. Sometime after, she came back to Tirupati and she was treated by Sri Sastri from November 1946. By March 1947 the holes in both the legs have closed up. She is keeping normal health.

@See Article 4.15 In My Knowledge.....: by Veturi Sundaramurthi for further details.

⁺ https://en.wikipedia.org/wiki/Lepromatous_leprosy # <https://en.wikipedia.org/wiki/Edema>

[§] https://en.wikipedia.org/wiki/Anorexia_nervosa (Eating Disorder)

[^] <https://www.cdc.gov/features/tbsymptoms/index.html>

12. **Cancer of the Womb:**

Smt. R.Parthsarathi (Ayengar) of Tirupati had some pain in the region of the lower abdomen for about two months. It was neglected. Discharge of dark red liquid started and gradually increased very much in frequency and quantity. Doctors Ramakrishna and Mrs Mica of Tirupati were consulted. Both of them took the patient to Dr.Mathai of Mission Hospital, Renigunta. The disease was pronounced to be Cancer of the Womb in an advanced stage and they were unable to control the discharge and gave it up as hopeless and expected the patient to die in a few days. They also advised that there was no use taking her to Madras General Hospital even. She went home.

Her husband requested Sri Sastri to treat her which was done one evening at the patient's house. The discharge abated and she slept well that night. Next morning also Sri Sastri treated her similarly. There was no discharge whatsoever and the patient recovered strength of mind and felt energetic. She came to Sri Sastri's house in the evening and the treatment continued for four or five Days. She was completely normal in health and in a short time was attending to her house hold work; this was three months back in February 1947.

13. **Snake Bite:**

A young man of Tirupati of 18 years age was bit by a snake at about 10.30 PM in the open ground some distance from his hut. He was alone and was hastening homeward. He fell down unconscious on the way. He was carried by some friends and neighbours. He was taken to a doctor in Tirupati but he did not show any signs of recovery. He was then brought to Sri Sastri's house at about 12.30 AM. He was unconscious, with froth in mouth and cold all over the body. After a few minutes treatment he slowly recovered consciousness, sweat abated slowly and he complained of pain in the heart. After some more time and with prayer treatment he was free from the pain also. He became alright and went home.

14. **Acute Anaemia, Retinal Haemorrhage, Cardiac Failure, Fever and Dysentery:**

Sri Veturi Anjaneyulu[^] (VA) of Madras, a Member of Labour Investigation Committee, while on a visit to the Mica Mines (Near Gudur, Nellore District) fell ill and was admitted into the Stanley Hospital, Royapuram (Cardiac ward) in November 1944. The Physician of the unit was Dr P.Arunachalam. His condition was serious and did not respond to Medication, much to the concern of the doctors. Sri Sastri, paternal uncle of VA who happened to be on a visit from Tirupati to Madras on some work, having heard about the illness felt very much and visited the hospital. He was much agitated on seeing VA in that condition and said to VA with tear in his eyes, "My boy, You listen to me, Pray, Prayer does not do harm". Sri VA shed off his indifference and had prayer in the hospital bed, both in the morning and evening at the scheduled time. In a day he could perceive the condition change for the better in his health. He developed the appetite of an ogre. He picked up strength in weeks' time and the ward doctors were surprised at the sudden rapid improvement and return to normal health. He got discharged in ten days' time. The retinal haemorrhage was found to have cleared when he had a check-up in the Stanley Hospital after 6 months. The doctors who earlier said that he is not fit even for teaching work declared that his health was "A-Class" and that he could undertake strenuous work.^x

15. **Bronchial Asthma[#]:**

A number of cases of asthma which could not get relief from traditional treatment would get instantaneous relief the moment they sat for prayer and yoga treatment in the presence of Sri Sastri. Later on they would get relief by prayer even at their own homes. With continued regular prayer asthmatic attacks lessened in frequency and intensity. In some there was freedom from attacks in seasons.

[^] Sri VA is the Son of Sri Veturi Venkata Shivasastri, the Elder Brother of Sri Veturi Prabhakara Sastri.

^x Sri VA retired as a Senior Grade Officer in the Ministry of Labour, Govt. of India, New Delhi.

[#] <https://www.aaaai.org/conditions-and-treatments/asthma>

Some of the Cases of Treatment by Sri Veturi Prabhakara Sastri as Recorded

By the following in this Publication may be seen for more Information.

- a. Article 4.1: Some Ailments and Certain Case Sheets by Prof.Vissa Appa Rao
- b. Article 4.4: Vissas and Veturis by Dr.Vissa Ramachandra Rao
- c. Article 4.14: I and my Elder brother by Dr.Veturi Chandrasekhara Sastri
- d. Article 4.15: In my Knowledge... by Dr.Veturi Sundaramurthi

4.3 Pictures of Yoga Mediums*

* Selected from "Prajna Prabhakaram –Part 2"

Published by Prabhakara Mitra Mandali on 30.01.2006

[No.13, Ramulavari Uttara Mada Street, Tirupati-517 507]

Names of Yoga Mediums ^

^ Names of Yoga Mediums Listed here are from the following Interview and Articles Listed under:

1. Voice Interviews with Dr.Vissa Ramachandra Rao on Bhrukta Rahita Taraka Raja Yoga Experiences (See Part 2 of this Publication).
2. Our Elder Brother Sri Prabhakara Sastri by Dr.Veturi Chandrasekhara Sastri (See Article 4.14)
3. Incidents known to me by Dr.Veturi Sundaramurthi (Article 4.15)

<u>Name of the Yoga Medium</u>	<u>Initiation Date</u>	<u>Medium No.</u> & (Place of Residence of Medium)
1. Master CVV	01.01.1900	1 (Kumbakonam)
2. Smt.C.Venkamma (Mother)	08.05.1910	3 (Kumbakonam)
3. Sri C.V.Venkata Rao	08.06.1910	4 (Kumbakonam)
4. Sri (C.?)V.Radhakrishna Pillai	28.04.1911	26 (Kumbakonam)
5. Sri N.Tyagarajayyar	27.04.1913	53 (Tanjavur)
6. Sri Krishnaswamy Aiyar, C.R.	30.01.1914	122 (Chulaimedu, Chennai)
7. Sri Potaraju Narasimham	30.01.1914	123 (Chennai)
8. Sri T.K. Venkata Ramana Rao	30.01.1914	124 (Chennai)
9. Sri D. Mahadevan (Iyer)?	24.06.1914	176 (Kumbakonam)
10. Sri V.S. Pranatharthi Haran Iyengar (Taati)	03.06.1916	313 (Chennai)
11. Sri Veturi Prabhakara Sastry	22.06.1916	330 (Chennai)
12. Sri T.S. Sankarayyar	11.08.1916	350 (Chennai)
13. Sri K. Venugopala (?) Naidu (PWD Manager)	11.08.1916	353 (Chennai)
14. Sri Prattipati Sobhanachalam (Sarma?)	23.12.1916	394 (Vijayawada)
15. Dr.Veturi Chandrasekhara Sastri	31.12.1916	406 (Chennai)
16. Dr. A. Narasingarao	31.12.1916	407 (Annamalainagar)
17. Sri Susarla Kumaraswami Sastri	03.02.1917	419 (Peddakallepalli)
18. Sri Prattipati Satyanarayana Rao (Sarma?)	23.12.1917	428 (Chennai)
19. Sri M.G. (C.?) Padmanabha Mudaliar	14.02.1917	430 (Chennai)
20. Sri Guduru Lakshmana Rao	21.08.1917	488 (Vijayawada)
21. Smt.Veturi Mahalakshamma	17.04.1917	516 (Chennai)
22. Sri Valluri Suryanarayana Rao	14.06.1917	532 (Machilipatnam)
23. Sri Challa Suryanarayana	14.06.1917	534 (Muktyala)
24. Sri R.Narayana Murthy	13.07.1917	562 (Visakhapatnam)
25. Sri Prayaga Raghaviah	20.08.1917	570 (Bapatla) Embar
26. Dr.Tanguturi Janakiramayya	10.08.1918	614 (Chennai)
27. Sri Veturi Venkata Shivasastri* (Elder Brother of Gurudev VPS)	31.10.1918	621 (Avanigadda)
28. Sri Kasibhatla Venkatsubrahmanyam+ (Brother-in-law of Gurudev VPS)	31.10.1918	622 (Vekkanuru)
29. Sri Vepa Ramesam	30.11.1918	626 (Chennai)
30. Smt.Seetharamalakshmi (Mrs.R.N.Murthy)	24.08.1919	647 (Visakhapatnam)
31. Dr.Venkataramgam Naidu T.	31.08.1919	648 (Chennai)
32. Sri N.R.B. Venkatachalam (NRBV)	23.09.1919	650 (Kumbakonam)
33. Sri Mainampati Narasimham	29.12.1929	666 (Ongole)
34. Sri Bhagavathula Somayajulu Sarma	30.03.1920	677 (Guntur)

* Section updated on 31st August 2018

[List of Yoga Mediums: Continued >>>](#)

List of Yoga Mediums:

35. Sri Vavilakolanu Venkata Ramana Rao	24.04.1920	686 (Chennai)
36. Smt.Kaja Saradamba (Sister of Gurudev VPS)	22.07.1920	699 (Chennai)
37. Sri V. Subba Rao	17.09.1921	727 (Bapatla)
38. Sri P.Chenchayya	18.09.1921	728 (Chennai)

The following Mediums were given Initiation in Kumbakonam

(As referred to in the Article 4.14 of Dr.Veturi Chndrasekhara Sastri)

(Medium Nos. and Dates of Intiation not available)

39. Sri Kasibhatla Sarasvatamma (Sister of Gurudev VPS)
40. Sri Kaja Venkata Seshayya (Brother-in-law of Gurudev VPS)

The following Mediums were given Initiation in Absentia on the Request of Gurudev VPS

(As referred to in the Article 4.14 of Dr.Veturi Chndrasekhara Sastri)

(Medium Nos. and Dates of Intiation not available)

41. Sri Veturi Sundara Sastri (Father of Gurudev VPS) (Pedakallepalli)
42. Smt.Veturi Seshamma (Mother of Gurudev VPS) (Pedakallepalli)
43. Sri Polepeddi Venkataramayya (Father-in-law of Dr.V.Chandrasekhara Sastri (Place?))
44. Sri Addepalli Somanatha Sastri (Childhood Guru of Gurudev VPS) (Challapalli)
45. Sri Pisupati Lakshminarayana? (Father-in-law of Gurudev VPS) (Ghantasala)
46. Several Others? (Names not mentioned)

Referred to in the Article 4.14 but Details of Initiation are not known

47. Sri Satchidanandeswara Saraswati Swami ? (Kumbakonam)

Note: All the Pictures of Mediums under Reference Lists above, which are presently available are published here in the following pages

Other Pictures

48. Sri Kuppaswamy Sastri (Curator, Madras Oriental Manuscripts Library)
(After Retirement worked as Professor at Annamalai University, Chidambaram)
49. Sri Veturi Sundara Sastri and Smt.Veturi Seshamma (Parents of Gurudev VPS)
50. Sri A.V.Srinivasachari and Smt. A.V.Sarojamma
51. Dr.Tanguturi Janakiram and his Brothers
52. Old House of Master CVV, Kumbhakonam
53. Sri Mainampati Narasimham
54. Sri Unnava Lakshminarayana
55. Sri Kotta Ramakotayya
56. Dr.Veturi Sankara Sastri
57. Master CVV Yoga Residence - at Kumbakonam-Before Renovation
58. Re-Constructed House of Master CVV, 1997 (Master CVV Yoga School – College – University)
59. Re-constructed Master CVV Yoga Sala, Kumbhakonam
60. Invitation Card for Re-Constructed House of Master CVV,201
61. Group photo (taken around 1930-s) of some the Senior-Yoga-Mediums of Master CVV
62. Sitarama Vilas, Tirupati (Old House where Marriage of Master CVV and Mother Venkamma took place)
(Also Residence of Gurudev VPS during 1940-1950)
63. Reconstructed Building in the Place of Sitarama Vilas (White coloured one) 2017
64. Smt. A.V.Sarojamma's Residence (Building with Pink & Ochre colour base near the Electric Pole)
(No.13 Ramulavāri Uttara Māda Vīdhi, Tirupati 517507)
65. Master CVV Yoga Centre, Sri Prabhakara Mitra Mandali
(7-21-57-315, Ramulavāri Tūrpu Māda Vīdhi, Konka Veedhi, Tirupati, 517507)
66. Prayer Hall, Master CVV Yoga Centre, Prabhakara Mitra Mandali (Konka Vīdhi, Tirupati 517507)

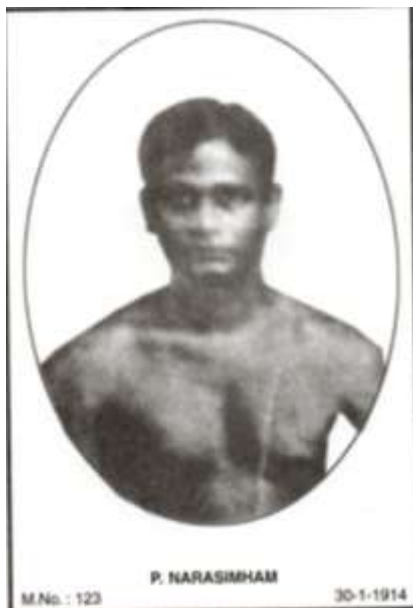
Pictures of Yoga Mediums



Master CVV



Smt. C. Venkamma



Sri Potaraju Narasimham



Sri T.K. Venkata Ramana Rao

Pictures of Yoga Mediums



Sri D.Mahadevan



Sri Veturi Prabhakara Sastry



Sri T.S. Sankara Iyer



Sri K. Venugopala Naidu

Pictures of Yoga Mediums



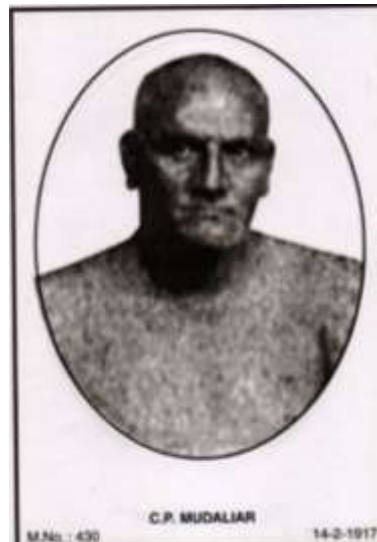
Sri Prattipati Sobhanachalam



Dr.Veturi Chandrasekhara Sastry



Dr.A.Narasinga Rao



Sri M.G.Padmanabha Mudaliar?

Pictures of Yoga Mediums



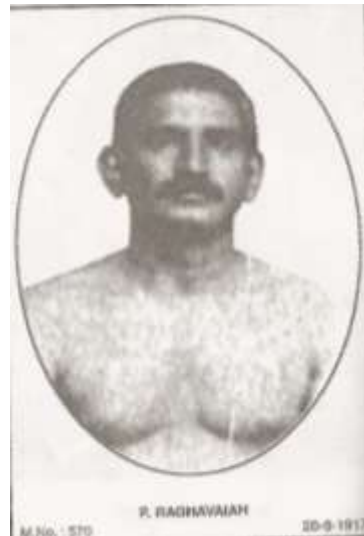
Smt. Veturi Mahalakshamma



Sri Valluri Suryanarayana Rao (M.NO.532)



Sri Challa Suryanarayana



Sri Prayaga Raghavaiah

Pictures of Yoga Mediums



Sri Veturi Venkata Shivasastri
(VVS - Medium 621)



Smt. Kāsibhatla Sarasvatamma and Sri Kāsibhatla Venkata Subrahmanya Sarma
(KVSS - Medium 622)



Sri Vepa Ramesam



Smt. R. Seetharama Lakshamma

Pictures of Yoga Mediums



Dr. Venkatarangam Naidu
(M.No.648)



Sri N.R.B.Venkata Chalapathi



Sri Mainampāti Narasimham



Sri Vāvilakolanu Venkata Ramana Rao

Pictures of Yoga Mediums



Smt.Kāja Sāradamba



Prof. Kuppu Swāmy Sastrī



Sri Veturi Sundara Sastrī and Smt.Seshamma (Parents of Gurudev VPS)

Pictures of Yoga Mediums



Sri A.V. Srinivasachari and Smt. A.V. Sarojamma



Tanguturi Prakāsam Family^T

Brothers – Sitting: Srirāmulu, Prakāsam and Dr. Jānakirām*

Standing: Rājeswari w/o Srirāmulu and *Unknown?*

Dr. Janakiram* (Born between 1842~1902) – Medium.No.614 (Dte: 10.08.1918) of Master CVV

^T with Acknowledgements to Sri Tanguturi Srirām who provided the Picture and to Sri Mynampāti Rāmamohana Rao who identified the Persons in the Picture. Sri Mainampāti Narasimham, Medium No.666 (29.12.1919) of Master CVV was a Nephew of Tanguturi Prakāsam and Tanguturi Janakirām!

<https://worldteachertrust.org/en/web/publications/master-mn>



Sri Mainampāti Narasimham
Medium No.666 (29.12.1919)



Sri Unnava Lakshminārāyana^U
(4.12.1877 – 25.09.1958)



Sri Kotta Rāmakōṭṭayya^K



Dr. Veturi Sankara Sāstri^S

^U Sri Unnava Lakshminārāyana was initiated into Master CVV Yoga by Sri Mainampāti Narasimham.

^K Initiated into Master CVV Yoga by Sri Veturi Prabhakara Sāstri at Tirupati.

^S Initiated into Master CVV Yoga by Sri NRBV in May 1932 at Kumbakōnam.

Old House of Master CVV

మాస్టర్ CVV గారి పాత ఇల్లు



Old House of Master CVV



Master CVV Yoga Residence - at Kumbakonam-Before (1997) Renovation

Re-Constructed House of Master CVV, 1997



Master CVV Yoga School – College – University

Master CVV Yogasala మాస్టర్ CVV యోగ శాల



Master CVV Yogasala



Please See the YouTube Video online showing:

Re-Renovated Kumbakonam Yoga Hall Inaugurated on 7th February 2018 <https://www.youtube.com/watch?v=TFwhS9KjtNw>
With Acknowledgements to Sri M.Lakshmana Murthy, Sri Prabhakara Mitra Mandali, Tirupati.

Yōga-Mediums of Master CVV

Group photo (taken around 1930-s) *some of the then* Senior-Yōga-Mediums of Master CVV
(Identified from L to R) (M- Indicates Medium No.)

Seated in the middle: 1.Raghunātha Iyer, 2. Māpiḷḷai (M-26), 3. NRBV (M-650), 4.VPS (M-330)

Middle row: 1.Kāja Venkata Seshayya, 4. Padmanābha Mudaliyār (M-430)

Top row: 4.T.Sankara Iyer (M-350), 5. Venkataramana Rao (M-686)



With Acknowledgements for the above Picture to:

Facebook Posting by Guruprasad Koruprōlu and Veturi Anandamurthy (Dte.06September 2017)
18th Lotus Congregation held at Chennai during 9th&10th September 2017

Note: Complete Names of Some of the Mediums in the above List:

1. 'Māpiḷḷai': V.Radhakrishna Pillai; 2.'NRBV': N.R.B. Venkatachalam; 3.'VPS': Veturi Prabhakara Sastri

Please See References to some of the above Mediums in the following:

(a). Article 4.14: *I and our Elder Brother* by Dr.Veturi Chandrasekhara Sastri (P.157)

(b). Extract from the *Autobiography of Dr.V.Ramachandra Rao* (published in the present Document at P.143)

(c). *Voice Interviews with Dr.Vissa Ramachandra Rao on Bhrukta Rahita Taraka Raja Yoga Experiences* (See Part 2 of the present Document).

Old House of Sītārāma Vilās, Tirupati



Old House of Sītārāma Vilās, Tirupati

(Marriage of Master CVV with Mother Venkamma took place here, earlier in 1906)

(Also Residence of Gurudev VPS during 1940-1950)

**With Acknowledgements to Sri Kotta Prabhākara Mūrthi, Tirupati
for the Four Pictures of Tirupati published here under:**



Reconstructed Building in the Place of Sītārāma Vilās (White coloured one) 2017

Smt. A.V.Sarojamma's Residence



**Smt. A.V.Sarojamma's Residence (Building with Pink & Ochre colour base near the Electric Pole)
No.13 Rāmulavāri Uttara Māda Vīdhi, Tirupati 517507**

Master CVV Yoga Centre, Tirupati



Master CVV Yoga Centre, Sri Prabhakara Mitra Mandali

(7-21-57-315, Rāmulavāri Tūru Māda Vīdhi, Konka Vīdhi, Tirupati, 517507)

Master CVV Yoga Centre, Tirupati



Prayer Hall, Master CVV Yoga Centre, Prabhakara Mitra Mandali
(Konka Vīdhi,, Tirupati 517507)

4.4 VETURIS AND VISSAS*^p

By

Dr.Vissa Ramachandra Rao

Both Sri Veturi Prabhakara Sastri and Prof.Vissa Appa Rao were stalwarts in their Fields of Activity. One was an expert Linguist and Litterateur and also a collector of old manuscripts and art sculptures. The other was a Physicist as well as a connoisseur and an extensive promoter of fine arts, paintings, music and dance.

Both of them were tall persons. One had a plump body and slightly bent stature and the other had a stout body and straight stature. One had compassionate eyes and the other had eyes penetrating deeply into the hearts of others. While one had a pleasant face of peacefulness, the other had a moustache reflecting a face of overbearing and determination. While one was conversing with love and affection, the other was straight forward and frank in his expression.

In spite of the diversity in their appearances and attitudes, both of them had similar views and practical approach to the philosophy of God, Life and Humanitarian activities. They were distinguished savants helping needy and associated human beings in the society. Their long term friendship and association materialised into a strong family alliance. Since I was closely associated with them from my childhood, I am inspired to write this Essay on their association and Interaction.

Vissa Appa Rao (1884-1966) and Prabhakara Sastri (1888-1950) had a Long Standing Association with each other. Probably when Appa Rao was transferred as a *Professor of Physics* from the *Rajahmundry Government Arts College* to the *Presidency College, Madras* in 1927, he met Prabhakara Sastri. In those days Umakantham Akkiraju was teaching Telugu at the Presidency College and was frequently taking leave of absence due to ill-health. Prabhakara Sastri was being appointed as an acting Telugu Pandit in his absence. But I remember my Father Appa Rao telling me that he was having Literary Consultations with Prabhakara Sastry well before 1926. But I do not remember the details of that account now. During 1928-29 Father Appa Rao was frequently meeting Prabhakara Sastri on *Literary Consultations*. While coming home from Sri Sastry's house, Father used to bring *Sri Sastry's publications and also reprints of his articles from 'Bhārati' – literary magazine*. Father used to appreciate his - *Short Stories, Khanda Kāvya's and translations of old Sanskrit dramas into Telugu - and read to us*.

During the course of his frequent interactions Father came to know that *Sri Sastry was a Direct Yoga Medium of Master CVV of Kumbhakonam*. He used to observe daily in the evenings at Sri Sastry's house other Yoga Mediums coming for regular '*Prayer*' (*meditation*) sittings. During 1930 my elder sister Manikyamba after her delivery was suffering from '*post-peur peral – dementia*'^P. At that time on the request of my Father, Sri Sastry was coming to our house and giving '*prayer treatment*'. After that our Family used to visit Sri Sastry's house for regular prayers in the evenings.

Ever since coming to Chennai[&] from Rajahmundry in 1928-29, During the Festivals of Srāvana Mangalavāram, Varalakshmi Vratam, Dasara (Navarātri) Festival of Dolls, etc. Smt. Rajamma used to visit the house of Smt. Kaja Saradamba (wife of Sri Kaja Venkata Seshayya) for attending to the Pujas held there. Their family also used to visit Smt. Rajamma's house for attending to their Pujas. Smt. Saradamba was the younger sister of Sri Prabhakara Sastri. Sri Sastry was staying in her house before moving over to his house in

* Selected Article '*వేటూరి వారు - విశ్వా వారు*' from Prabhakara Smarika 1: 1989 (ps.80-90) <http://ebooks.tirumala.org/Product/?ID=1579>

Reprinted in *Pragna Vikaasamu*, 2010. This Article Describes the Personalities of Sri Veturi Prabhakara Sastri and Prof.Vissa Appa Rao and their Relationship. Article Translated and Summarised by Vissa Appa Rao (Junior).

& Chennai was formerly called 'Madras' - starting from the British East India Company Rule in 1639 AD onwards and later on till 1996 of the Independent India. In 1996 the Tamilnadu State Government restored the City's Old Name as 'Chennai' as per the Vijayanagar Empire Inscription Dated 1367 AD.

^P https://www.medicinenet.com/postpartum_depression/article.htm#postpartum_depression_facts



Master CVV (4th August 1868 – 12th May 1922)

Triplicane, Chennai. Because of her affection for Smt.Lalita, eldest Daughter of Sri Sastri, Smt. Sārādāmba was keeping her in her house in those days. Due to the regular visits between the two houses the two families became close to each other in due course of time.

Treatment Cases:

After the Prayer session they used to discuss on the Yoga Line and experiences of the Yoga Practitioners. There used to be discussion on the Palm Leaf Manuscript of *Kāka Bhujandar Nādi Readings* and Master CVV Horoscope etc. In those days there was a speculation that there will be Retrenchment in the British Government's Madras Educational Service of which Prof. Appa Rao was an Employee. Prof. Appa Rao used to get the Readings on his Horoscope through the efforts of Sri Sastri garu. In those Nādi Readings indications that there will be no retrenchment and also on day to day happenings like World war etc. used to come up!

Because of many Treatment cases coming up daily, there used to be people coming in the mornings also and Sri Sastri was getting late to his Office. Sri Sastri's Office was the *Oriental Manuscripts Library, located in the Connemara Public Library and the Government Museum Complex near Egmore.* From Triplicane Sri Sastri had to travel to his office by changing two buses or taking a *bus-trams route.* Many times Prof. Appa Rao used to take Sri Sastri in his car to the Library Office. Also now and then on his way back from Presidency College he used to pick him up from the Library and drop him at his house.



Gurudev Veturi Prabhakara Sastri
(7th February 1888 – 30th August 1950)



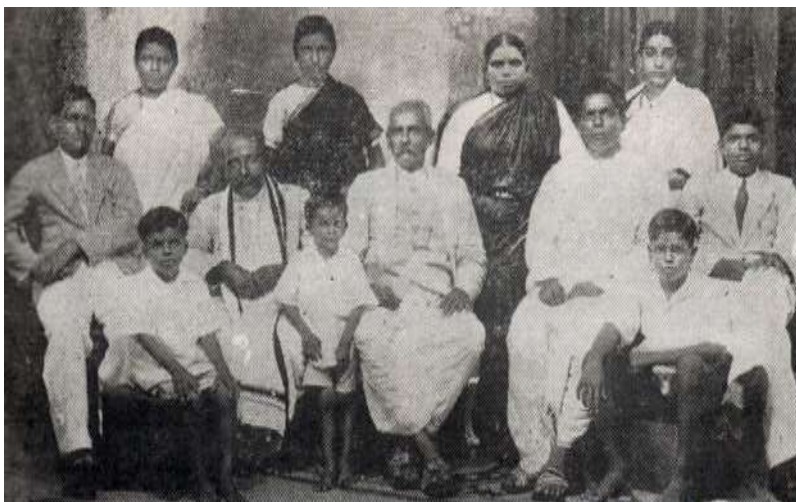
Prof. Vissa Appa Rao
(24th May 1884 – 30th June 1966)

During 1930 my elder sister Manikyamba after her delivery was suffering from '*post-peur peral – dementia*'^P. At that time on the request of my Father, Sri Sastri was coming to our house and giving 'prayer treatment'. After that our Family used to visit Sri Sastri's house for regular prayers in the evenings. In those days Sri Vavilakolanu Venkata Ramana Rao, Retired Director of Temples and Religious Endowments Board, and Sri T.N. Ramachandran, Retired Director, Archaeological Survey of India used to come for treatment of their ill-health. Ramachandran's sister had T.B. and Sri Sastri garu used to go to his house for her Treatment. Prof. Appa Rao also used to accompany him on those trips.

^P https://www.medicinenet.com/postpartum_depression/article.htm#postpartum_depression_facts

During 1933 and 1934 Prof. Appa Rao's wife Smt. Rajamma was suffering very much from the complications of Diabetes and no medical treatment could give relief to her. She was unable to sleep in the Nights because of the suffering. On the submission of a request to Sri Sastri and his immediate Prayers used to give her immense relief. Prof. Appa Rao used to narrate her remarkable recovery and Sri Sastry used to say that complete faith in the Prayer to Master CVV protects us.

After the evening Prayers there used to be discussion on many happenings. In those days the common men of India were concerned with Mahatma Gandhi's Ahimsa (Non-violence) ideology, untouchability and emancipation of Harijans (out-casts), Satyagraha (Civil-Disobedience) Movement, etc. Whenever Gandhi was Fasting for the Attention of People and the Government on Right Causes, Seeking Right Actions, Sri Sastry used to Empathise with Gandhi and Pray for his wellbeing.



Family Picture of Vissa Appa Rao (1935)

Sitting: Middle Row: Devaguptapu Basava Raju, Vissa Veeranna, Vissa Appa Rao, Chaganti Atchutalingam and Vissa Ramachandra Rao; Standing: D.Manikyamba, V.Gauramma, Vissa Rajamma, ?

Sitting: Front Row: Vissa Venkata Subrahmanyam, Devaguptapu Appa Rao, Vissa Venkata Virabhadrayya

Prabhakara Sastri's Love and Affection were unique. His compassion on those seeking relief was endless. Not only those seeking his attention, he could not bear the sight of sufferers and used to pray for their relief. Those people used to get immediate relief. This had a large bearing on Prof. Appa Rao. If any one of his associates and students were suffering, he used to Pray for their wellbeing and also arrange for their Master CVV's Yoga treatment through Sri Prabhakara Sastri. In this way Sri K.V.Reddi, well-known Film Director when he was doing his B.Sc. Physics (Hons.) under his teaching, was suffering very much during Examination Days, he took him to Sri Sastry garu for successful Treatment. After some years well known actor and singer Chittoor Nagayya while Producing Films on the Lives of Saint-Poets Potana and Vemana, his treatment and advice from Sri Sastri Garu were arranged by Prof. Appa Rao. In the course of time Sri Nittala Padmanabha Swami and his wife from Rajahmundry, Sri Balantrapu Rajanikanta Rao, Musician and Station Director of All India radio, Vijayawada, and the Brother-in-law of Dr.Bendapudi Perraju (Leading Medical Practitioner of Visakhapatnam) were all benefitted from his efforts.

During 1934 Sri Ramachandrudu, Son of Sri Vissa Veeranna (Prof. Appa Rao's brother) while doing his Engineering Overseer's Course at the Guindy Engineering College was suffering from severe diarrhoea and stomach ache. He could not get any relief from the Hostel Doctors' treatment and later on also from the treatment of Private Practitioner Dr.Tanguturi Janaki Ramayya. Prof. Appa Rao took him to Sri Sastri garu for Treatment through Prayer for three days when he regained his normal health and could complete his Education Successfully!



Vissa Ramachendrudu
(Father of Vissa Appa Rao and Veeranna)



Vissa Veeranna
(Father of Vissa Ramachandrudu)



Vissa Ramachandrudu
(Son of Vissa Veeranna)

Sri Sastri and Prof. Appa Rao believed that there was no achievement in simply discussing about Humanitarian Outlook, Universal Human Brotherhood, and Upliftment of Harijans but as far possible we must correct our daily behaviour and try to inculcate the ideals in our interactions with others. Instead of succumbing to the caste and creed practices, they used to take food not only in the company of their friends, but also offer food to them in their house. This Practice started in their Triplicane houses and developed further in Tirupati. All those coming for Treatment to Sri Sastri's house used to call Smt.Mahalakshamma, wife of Sri Sastri as 'Amma garu' (Mother). She used to treat everyone patiently with compassion and offer them cooked food.

Once in 1934, Prof. Appa Rao suggested an alliance between his Niyogi Brahmin family and the Vaidiki Brahmin Family of Sri Sastri. He proposed that Sri Sastri marries his Eldest Daughter, Lalita with Ramachandra Rao, the Eldest Son of Prof. Appa Rao. In those days traditionalists were against such sub-caste marriages. In spite of opposition from his own close relatives, Prof. Appa Rao moved ahead and the marriage took place in May 1938.

In 1935 Smt.Rajamma had her complications arising out of Diabetes completely controlled by Sri Sastri's Prayers to Master CVV and she had a complete faith in his Guidance. But after few months due to Fate, she had Urinary Tract Infection followed by the failure of her kidneys in a time span of 3 days and after much suffering breathed her last. Temporarily all the preparations for the marriage alliance were stalled and postponed. In 1936 Prof. Appa Rao shifted his residence from Triplicane to Lloyds Road, Rayapeta, Chennai. After some time Prof. Appa Rao was transferred to Rajahmundry Arts College.

While staying at Rayapeta Prof. Appa Rao used to attend daily evening Prayers at Sri Sastry's House. In the Month of July 1934 Ramachandra Rao Joined Andhra Medical College at Visakhapatnam and was staying in the Hostel there. During his holidays he used to join his Father for Prayers at Sri Sastry's House. After his transfer to Rajahmundry, whenever he used to Visit Madras on Official Duty Prof. Appa Rao was staying with Sri Sastry and during the nights both of them used to rest on cots outside the house under the open sky and converse pleasantly with each other before falling asleep.

When the Second Daughter Gauramma's marriage was celebrated by Prof. Appa Rao at Rajahmundry, Sri Sastri came well before the marriage time to Appa Rao's house and left after all the ceremonies were performed. During that visit Sri Sastri garu visited his Guru Sri Chellapilla Venkata Sastri near Kadium. Father sent me to accompany Sri Sastry garu in that visit. Appa Rao's brother Veeranna was staying at their native house, in Peddapuram near Kakinada and was practicing as a criminal lawyer. Sister Venkata Ratnamma was staying with him after her Husband Rayavarapu's death. In 1937 brother Veeranna also passed away after some illness. Sri Appa Rao vacated his *old house* # and gave it to a '*Vēda pāṭha sālā*' (Vedic School). Sister Ratnamma joined Appa Rao at Rajahmundry. She was not keeping well in those days and had heart complaint, gasping for breath, unable to walk for long distances, suffering from insomnia, and hard of hearing. The medical treatment was not giving any relief to her. She observed Appa Rao who was younger to her, doing Prayer in the mornings and evenings and she also started the Prayers. Slowly her health stabilised and improved. One day early in the morning she requested her brother to perform as early as possible, the marriage of his son with Sastry's daughter and said she will support him in this cause against the opposition of close family relatives!

See the Picture on the Next Page >>> Note: This house was later on taken over by Dr.Talluri Satyanarayana and his brother of Peddāpuram.



Peddapuram House of Vissas at Sivalayam Street



Peddapuram House Visited by the Family of Vissa Sundararamaiah,
S/o Vissa Ramachandrudu



Dr.Vissa Ramachandra Rao
(21st March 1917 – 27th June 2014)



Marriage Picture of Vissa Ramachandra Rao and Lalita
(28th May 1938 at Vijayawada)

In due course the Marriage was performed at Ayyadevara Kaleswara Rao's House, Vijayawada on 28th May 1938. Prof. Appa Rao retired as Principal of Rajahmundry Government Training College in 1938 and then appointed as the Principal of the Andhra University Colleges of Science & Technology, and Arts & Commerce Colleges, Visakhapatnam by the Vice-Chancellor Kattamanchi Ramalinga Reddi. While at Visakhapatnam in January 1940, the Third son Subrahmanyam of Prof. Appa Rao was suffering from a Nervous disease 'Chorea'^C and in those days there were no medicines for the disease. He was being treated by Dr.P.Kutumbaiah, Professor of Medicine, at Andhra Medical College. Dr.Kutumbaiah indicated that soon heart of the patient will be affected and he cannot survive beyond the early age of 16, 17 years. Subrahmanyam's hands and feet were restless and moving continually, with a murmur sound in his heart. Prof. Appa Rao intimated the situation to Sri Sastry and requested his Prayer Treatment. In May 1940 Sri Sastry garu visited Visakhapatnam for 20 days and gave treatment. Slowly the condition improved and the patient was stable. Dr.Kutumbaiah felt happy and suggested Sri Prabhakara Sastry's Prayer Treatment be continued further. Dr.Kutumbaiah's brother Sri P.Chenchayya was a disciple - yoga medium of Master CVV. Chenchayya was a regular visitor at the Prayer gatherings of Sri Sastry at Madras.

In July 1940 Sri Sastry's daughter and Ramachandra Rao's wife Smt.Lalita was rearing her 5 month old son Junior Appa Rao and was not in a position to look after Subrahmanyam, the Young Patient. Smt.Mahalakshamma proposed that she will look after Subrahmanyam while Sri Sastry garu treats him. According to her proposal, I carried Subrahmanyam to Tirupati and left him in the Custodial Treatment of Veturis. Brother Subrahmanyam stayed with their family as a member for two and half years and recovered completely by Master CVV's grace and Veturi's Prayer Treatment and Love. Later in his life brother Subrahmanyam completed his education as a Chartered Accountant and married and settled happily.

According to the Intelligence Reports of the Indian Government during the world war period of Last Quarter of 1941 to January 1942 the Japanese were likely to attack the Coastal Towns of Visakhapatnam,

^C Chorea is a movement disorder that causes involuntary, unpredictable body movements.

<https://www.healthline.com/symptom/chorea> http://www.rightdiagnosis.com/medical/saint_vitus_dance.htm

Chennai and Rajahmundry by dropping bombs. In view of the situation Father moved with his Family to Tirupati. We all stayed with Sri Sastri's Family in Tirupati and prayed regularly. After six months we all moved to Eluru and then to Rajahmundry.

After the alliance of Prof. Appa Rao's Family with Sri Prabhakara Sastri's in the year 1943, Sri Sastri's brother Sri Sankara Sastri's eldest daughter Smt. Sundaramba was married to Sri Manchala Purushottam, the eldest son of Sri Manchala Jagannadha Rao, the Co-son-in-law of Prof. Appa Rao. Also Sri Purushottam's sister Smt. Lakshmidivi was married to Sri Veturi Sundaramurthi, eldest son of Sri Prabhakara Sastri.

During 1944 while I was working with Dr.M.G.Kini, Orthopaedic Surgeon, Stanley Hospital, Chennai under an Indian Council of Medical Research Project, I set up my Family at Sripuram in Rayapeta. Prof. Appa Rao stayed at his own House in Danavaipeta, Rajahmundry with his third son Subrahmanyam and a cook. After some days Prof. Appa Rao's health had a set back and Sri Sastri garu went to him and treated him. On his Request Prof. Appa Rao wound up his establishment at Rajahmundry and went to Chennai to stay with Dr.Ramachandra Rao.

During the years 1944-1948 Sri Sastri used to visit Chennai often in connection with Radio talks, Treatment to some Yoga Disciples etc. He used to stay with his Disciple Sri Kambhampati Satyanarayana Sreshti there. Many Local Yoga Disciples used to attend Prayer Sessions of Sri Sastri garu there. I used to accompany my Father to attend the Prayer Sessions of Sri Sastry garu. Father also used to visit Tirupati frequently and have Prayer sessions with him. Also during his visits he used to discuss Tyagaraja Hridayam, Kshetravaya Padams, Adhyatma Ramayana Keertanas, and many other music topics. During that period Father was working as the Convenor of the Madras Committee for Andhra Ganakala Parishad, Rajahmundry and also bringing out many Publications under his Editorship. The Literary and Musical discussions with Sri Sastry garu were of immense value in those publications.



Gurudev VPS



Prof. Vissa Appa Rao

Some of the Case Histories of Treatment by Sri Prabhakara Sastri during the years 1944 – 1948 as noted by Prof. Appa Rao were published in the Manimanjari Patrika (Periodical) of Prabhakara Sastri Memorial Trust~.

Dr.Ramachandra Rao was appointed in the Teaching Faculty of Anatomy at the Guntur Medical College in 1948 and he moved his Family from Chennai to 10th Cross Road, Brodipeta. At this place during 1949-50 Prof. Appa Rao was writing a Book in Telugu on the Atomic Energy (Paramaanushakti). He was also going to Tirupati regularly. On one afternoon in June 1950 after completing writing on the Preparation of an atom bomb which releases the energy, he was having coffee. Just at that time he received a post card informing him that Sri Sastri was not keeping well for some time and he would like to See Prof. Appa Rao. Father went to Tirupati with a worry and premonition about the turn of events. Long-time back Sri Sastry requested and took a promise from Father that he will keep company with him during his last days! It happened similarly and Sri Sastri left his Physical Body on the afternoon of 29th August 1950.

Both Sri Sastri garu and Prof. Appa Rao were believing that their Relationship was not confined to the present lives only but was a continuum of the relationship of the Father and son - King Shudhodana and Siddhartha (Gautama Buddha). Even after the Disappearance of Prabhakara Sastri, Father was continuing to monitor and follow the welfare of Smt.Mahalakshamma and her Family. During 1954-55 when Smt.Mahalakshamma was ~ See: Article 4.1 Some Ailments and Certain Case Sheets: by Vissa Appa Rao – In this Publication.

Visiting her Second Son-in-law Sri Varanasi Subrahmanyam at Gopalapuram, Madras, she was seriously ill and Prof. Appa Rao visited her and stayed at Sri Subrahmanyam's house for two months for regular prayers. During that period for six weeks of Summer Holidays Dr.Rao, Smt.Lalita and the Children went and joined them for Prayers. After Recovery all of them came to Guntur. Varanasi's Family stayed for one month at the Pattabhipuram House of Vissas. They all had Regular Prayers together. During the Madras Visit of Prof. Appa Rao Varanasi's brother Sri Ramamurthi was not keeping well and Prof. Appa Rao felt it could be a case of Lung T.B. and he brought Dr.M.D.Vaidyanathan, Consultant Pulmonologist and got him treated successfully.



Vissa Subrahmanyam and Suvarchala
Bengaluru



Vissa Appa Rao, Subrahmanyam, Suvarchala with Daughter Srivalli
Bengaluru

After illness for some time, On July 30th June, 1966 Prof. Appa Rao breathed his last at the house of his Third son Vissa Subrahmanyam (At Hyderabad). Even after his disappearance, the affinity and interaction among the progeny of Vissas and Veturis is still continuing. Recently in the Celebration of the Centenary of Prof. Vissa Appa Rao all the three sons of Sri Sastry garu – Dr.Sundaramurthi, Guruprasad, and Dr.Ananda Murthy and also Sri Veturi Anjaneyulu, son of the Elder brother of Sri Sastri garu have participated actively in the arrangements and Publication of the Proceedings of the Centenary. Also the next generation of Grandsons of both Veturis and Vissas are continuing the Traditional Interaction.



Marriage of Pingali Nageswara Rao and Vissa Rajeswari (23.10.1969) at Tirupati
(Standing: Veturi Lakshmidevi & Sundaramurthi, Vissa Ramachandra Rao & Lalita;
In the back: Devaguptapu Manikyamba & Varanasi Yoga Jyotsna)



Family of Vissa Ramachandrudu

Some of the Cases of Treatment by Sri Veturi Prabhakara Sastri as Recorded

By the following in this Publication may be seen for more Information.

- a. Article 4.1: Some Ailments and Certain Case Sheets by Prof.Vissa Appa Rao
- b. Article 4.14: I and our Elder brother by Dr.Veturi Chandrasekhara Sastri
- c. Article 4.15: In my Knowledge... by Dr.Veturi Sundaramurthi

4.5 SPECIALITIES OF PRABHAKARA SASTRI*

By

Vissa Lalita^x

Revered Father Prabhakara Sastri accomplished many faculties in Telugu Literary Field and Literary Criticism. He can be described as *Kavi chūḍāmaṇi* (Crest Jewel of the Poets), *Satāvadhāni*[#], *Pīthikākarta* (Master of Foreword Writing Evaluating Old Literary Works), *Grandha Parishkarta* (Editor of Several Versions of the same Literary work for arriving at the Best Original one), *Sāhitivetta* (Literary Expert), *Parishōdhaka* (Research Scholar of Literature and History), and *Yōga Tatva Sādhaka* (Practitioner of Yoga Philosophy). In one word he is an *Aparabōdhisatwa* (Modern Enlightened Being). Every word spoken by him, every action, thought, creation and enquiry were having a speciality of their own *highlighting his superior personality*. Whenever one thinks of him, his sitting in a Padmasana with his half closed eyes, his smiling face, assuring relief and peace to the sufferers, all appear before our eyes.

He had an interest in collecting many varieties of colourful hand writing pens, and pencils of various brands like Kohinor, Venus, Star of India, Perumal Setti, Hoe & Co etc. He was an adept in sharpening pencils with various types of knives: folding type, short and long, sharp edged on both sides etc. in his collection. He was using a walking stick while going out. A special one was made of *Ponnu* plant with a silver cap. It was presented to him when he was honoured by the Raja of Challapalli, Krishna District. He had others: one with a handle of serpent shape, one of an umbrella handle etc. Many of his visitors and students used to bring varieties of wood branches from the hills of Tirupati and present him for his selection. He was also collecting varieties of colourful crystal stones and worn pebbles from the river beds of Muktyala and Jaggayyapeta and using them as paper weights on his writing table. He was also collecting *Gavvās* (Sea Shells) and *Shankhams* (Conch Shells).

While he was working at the Madras Oriental Manuscripts Library, he was Editing Ancient Palm Leaf Manuscripts of Literary and Scientific Works, Collecting rare and old books in a dilapidated state from many individuals in different parts of the old Madras Presidency. During his peripatetic journeys in the Library work, he was passing by many ancient temples in far off places, rural areas and agricultural fields he was coming across many ancient inscriptions and classic sculptures. He was cleaning the old inscriptions on stone and copper plates, deciphering their history and meaning. His tireless working brought to light many ancient Buddhist stupas and sculptures buried under earth at Jaggayyapeta, Ghantasala, Amaravati and Nagarjuna Konda. His work for Madras Library drew the attention of the Tirumala Tirupati Devasthanams who entrusted him the Creation of a Similar Museum at Tirupati. In this collection work he went in summer heat and rain to far off and inaccessible areas tirelessly ignoring his personal comfort and health. His collections are now located in the Sri Venkateswara University Campus at Tirupati.

It was amazing that the thoughts and suggestions which were coming to Sri Sastri's mind during his Prayer Sittings were really happening and coming to fruition after his Prayers! One such event was that he had a picture of the copper plate inscriptions of the 14th Century Saint Composer Annamacharya securely housed in a Cellar on the outer wall of the Tirupati Temple. On either side of that Cellar there were Figures of Annamacharya and his Son Pedda Tirumalacharya with their hands indicating the cellar-store. The entrance of the cellar was narrow and allowing only one person to go down. One of his disciples went down and unearthed many copper plates of which one was having the same Figures seen at the entrance being etched on it and also indicating their Names as of Annamacharya and Pedda Tirumalacharya.

One more Interesting Discovery was that of Kalyana Venkateswara Temple in a forest at Srīnivāsa Mangāpuram⁵. Sri Prabhakara Identified the temple as the one used by Annamacharya for his daily Pujas and that he composed many of his Sankirtanas on Sri Venkateswara at this temple. One can see the Puja Items and the cymbals

* Selected Telugu Article 'ప్రభాకరుల ప్రత్యేకతలు' from Prabhakara Smarika 1: Proceedings of Prabhakara Sastri Centenary (1988-1989)-(ps.71-79).

<http://ebooks.tirumala.org/Product/?ID=1579> Reprinted in Pragna Vikaasamu, 2010. Translated and summarised by Vissa Appa Rao (Junior).

^x Eldest Daughter of Sri Prabhakara Sastri and wife of Dr.Vissa Ramachandra Rao. # *Satāvadhāni*: One who has done 100 tasks through his Literary Performance of Superior Cognitive Capabilities - of observation, memory, multitasking, task switching, retrieval, reasoning and creativity in multiple modes of intelligence - literature, poetry, music, mathematical calculations, puzzle solving etc. while interacting with task setters.

^p 'Ponnu': Ferula plant <https://en.wikipedia.org/wiki/Ferula> ⁵Srīnivāsa Mangāpuram is 12km to the west of Tirupati and at the Foot hills of Tirumala.

used while singing Keertanas by Annamacharya at this Temple. Sri Prabhakara Sastri started the Sampradaya of Annual Annamacharya Music Festival under the Sponsorship of Tirupati Devasthanam.



Smt. Vissa Lalita (28th November 1920 – 16th September 1993)

He has fond Remembrances of his Native Place Pedda Kallepalli. He described that “It was known as Dakshina Kasi, River Krishna took a northerly flow direction near the place”. He described produce at the places near Krishna River: “The milk is very sweet; curd made out of the milk is very solid; thick ghee and tasty vegetables are available”. Many modern poets and musicians belong to the Place. Also well-known classical music composers: Kshetragna and Siddhendra Yogi hailing from the Krishna River belt had their immense impression on the thinking and lives of the people there! Susarla Dakshinamurti, a first generation disciple of a direct disciple of Saint Tyagaraja was living at Kallepalli and Sri Prabhakara in his childhood learnt vocal and violin music for some time from him. Gayaka Sarvabhooma Parupalli Ramakrishnayya, who was a direct disciple of Sri Dakshinamurti, every year when he was coming to Annual Music Festival at Madras Music Academy in December, was staying at the House of Sri Prabhakara. Frequently many Poets and Pundits from Andhra used to come to his house frequently for Literary Discussions. Many interesting discussions used to be with the Pioneer of Modern Spoken Telugu Sri Gidugu Ramamurthi Pantulu, and the Desi Kavita Promoter Sri Gurajada Appa Rao. Sri Prabhakara Sastri was a member of the Text Book Selection committees of many universities. Many poets and writers used to send their books for his opinion and review. Sri Prabhakara Sastri had a big collection of ancient and modern books occupying two Almiras in his house. Also many writers used to come to his house, read their own writings for his valuable opinions.

When Sri Kasinadhuni Nageswara Rao was publishing a Telugu News Daily regularly, Sri Prabhakara suggested to him that Andhra people are in need of a Literary Magazine. The Monthly ‘*Bhārati*’ publication was then started. Sri Prabhakara was assisting in the Editorial Work of the Publication and also contributing his own Valuable Articles on many Topics. In the Andhra Grandhamala Publication Series also his own Publications used to be brought out. There used to be regular discussions on the literary works of Ancient Poets and the determination of age of those compositions. There were also discussions on the poetical structure, the information revealing the sociological and historical conditions of the Poets times etc.

At the Oriental Manuscripts Library Sri Prabhakara was the First Person to start cataloguing the various Copies of the Palm Leaf Manuscripts and Indicating their period of Copying and along with that he was also comparing them for their textual omissions and commissions which crept in the copying. He brought out many works of the poet explaining the unique qualities of their Poetical Style, the Historical, Political and Social Conditions which can be gleaned from his works. He also made a compilation of all the famous *Chātuvus* of his *Kavitvam* (Poetry). Telugu people for generations could recite those famous *Chātuvus*. His *Peethikas*, *Critical Reviews* and also his *Edited Versions of Various Classical Poets* were published separately. Many contemporaries of him were jealous of his successful research findings and were writing critically on his work in the periodicals of the time. Their attitudes hurt him and he decided that he will discontinue his Literary Studies and will focus his entire attention on the Writing of Truth and Eternal Values which will guide the Readers and he will follow the Yoga of Master CVV in attaining Eternity.



Gurudev Sri Veturi Prabhakara Sastry

He wrote that “*Andhra Bhasha (Language) is Amritam (Sweet Nectar) and Andhra Script is of round letters appealing like Mutyamulu (Pearls)*”. Sri Prabhakara’s hand writing was clear and attractive in the beginning but in later days it became a continuous loop like writing but still clearly comprehensible. His poetry was described as grape nectar full of chaste Telugu words beautifully flowing. These characteristics are reflected in the Titles of his Compilations of Select Poems of Telugu Literature and his own Creative Writings: ‘*Mīgada Tarakalu*’ (‘మీగడ తరకలు’ : Cream of boiled Milk), ‘*Telugu Merugulu*’ (‘తెలుగు మెరుగులు’ : Excellence of Telugu), ‘*Chinnanāti Chēstalu*’ (‘చిన్ననాటి చేష్టలు’ : Adventures of childhood); Short Stories: ‘*Kadupu Tipu*’ (‘కడుపు తీపు’), ‘*Munnālla Muchata*’ (‘మూన్నాళ్ళ ముచ్చట’) etc.^{LT} He gave names for his Children which are easy and pleasant to pronounce and hear. He named his daughters with three letter names in *Telugu*: ‘లలిత’ (Lalita), ‘సుజాత’ (Sujata), and ‘వినత’ (Vinatha). His youngest brother’s daughters were given names: ‘మంజుల’ (Manjula), ‘సరళ’ (Sarala) and ‘ఇందిర’ (Indira). Grand daughters were named: ‘సుకన్య’ (Sukanya) and ‘జయంతి’ (Jayanti). Grandsons were named: ‘శ్రీవత్స’ (Srivatsa), ‘చిరంజీవి’ (Chiranjeevi) and ‘వర్ధమాన్’ (Vardhaman).

He humorously used to express some English words like –

- (1) While ending conversations with friends or differing with the ideas of others use: ‘సే లవ్’ (‘say love’) instead of saying ‘శలవు’ (‘salavu’ which is an expression for taking leave)!
- (2) Reading the word ‘level’ (‘లేవెల్’) from front to back or back to front - the meaning is at the same level!
- (3) When a person suffering from ‘Gastric’ (‘గ్యాస్ట్రిక్’) used to get Relief after Prayers - He was saying that “The problem is simply a ‘gas trick’ (‘గ్యాస్ ట్రిక్’). Please eat all the items in your Meal without fear. The Gas will not trouble you. That is the trick to counter your problem!”
- (4) To describe ‘pineapple fruit’ (‘అనాస ఫండు’: ‘Anasa Fruit’’) He used to say “the fruit without nose (‘అ నాస’: ‘A Nasa’) is giving smell sweetly”.
- (5) Sri Prabhakara never used any bad word. To reprimand a person for his faults he used to say “May your bad stain go away” (“ఓరి నీ మచ్చ మాయ”) He was wishing the person’s Bad Virtues should go away and he should become a righteous one!
- (6) One Individual Scholarship Holder went abroad for Higher Studies and wasted his time and money there and came back home suffering from illness. When the person came for Treatment through Prayer, Sri Prabhakara asked him what he was ‘Seeing’ in his Prayer. The person confided that he misused his scholarship by taking bad food and had the company of women for pleasure abroad and he was getting all this picture in his prayer. On Sri Prabhakara’s Advice the Person prayed with ‘Repentance’ and got Relief from the illness!
- (7) He used to jovially tell his *Daughter’s Father-in-law* Prof. Appa Rao that their Salaries from Services were in the Ratio of “Rupees and Annas” (One Rupee was equal to 16 Annas in the Pre-Decimal Currency Period up to 1957!)

During the Summer Holidays Sri Prabhakara used to go with his Family to his Parents Home at Pedda Kallepalli (Krishna District). His Sister Smt.Saradamba and her Family also from Madras used to join them in this visit. At his native place all his brothers and their families and other relatives from the neighbouring Places used to join their congregation. They were all having a pleasant stay together. The Villagers of Kallepalli were saying that Sri Sundara Sastry, Father of Sri Prabhakara was very fortunate to have a Happy Family! In that village during summer only leafy

^{LT} For more Information on the Literary Works of Gurudev VPS - Please See in this Publication - Articles 4.8: Our Grandfather Sri Veturi Prabhakara Sastry by Pingali Rajeswari; and 4.14: I and our Elder Brother by Dr.Veturi Chandrasekhara Sastry.

Vegetables were available. Sri Sundara Sastri used to get all other types of vegetables from far off places so that Prabhakara has wholesome food. Sri Prabhakara used to get good varieties of mangoes from vendors. He was an adept in cutting mangoes and vegetables. He developed an art of removing the skin of vegetables in a continuous loop form.

Sri Prabhakara had a care and desire for Healthy Food and Healthy Living habits. He was bringing home variety of vegetables and used to request his wife from day to day to cook the selected ones in a particular procedure to increase their taste and nutrition. He was fond of Bitter Gourd ('*Kākarakāya*'), Okra ('*bendakāya*'), and Raw Banana ('*aratikāya*') cooked with the addition of tamarind juice or lemon juice; Varieties of Lentils (Tur Dals or Moong Dals) cooked with '*dōsakāya*' (A variety of Cucumber), or '*chinthachiguru*' (Tender-Leaves of Tamarind tree), or '*māmidikāya*' (Raw Mango) or '*rācha usiri*' (Amla - Indian Goose berry); Varieties of Soups made with '*thōtakūra*' (Amaranthus) or '*menthikūra*' (Fenugreek Leaves). Daily one item of 'Pappu' (Lentil) should be there in the Lunch. In the night He was taking Powder of Fried Redgram Dal with Rice. Also He was fond of taking 'Usiri[&] pacchadi' (Chutney of Amla) daily. With Buttermilk and Rice he was taking as an additive - '*māgāya*' (Sun dried Mango Pickle) or '*dabbakāya*' (Citron) pickle. For Him daily Food should consist of '*Shadrasas*' of Six tastes: *Madhuram* (Sweet), *Amla* (Sour), *Lavanam* (Salty), *Katu* (Pungent), *Tikta* (Bitter), and *Kashaya* (Astringent).

He was liking to have the Coffee Beans Fried and the Ground Daily at home and then freshly filtered in a flannel cloth and mixed with hot milk. He believed that this way the aroma will be fresh. He was not liking the Coffee Filter. He was liking *bādam halwa*, *mysorepāk* and *laddu* sweets. Whenever he was visiting Masulpatnam (Bandar), he was bringing home the popular '*tokkudu laddu*' (sweet delicacy made with chickpea flour, sugar, saffron, cashews and aromatic clarified butter), '*Jeedipappu*' (Cashew nut mixed with jaggery), and *pakodis*. He was liking *upma* made of '*gōdhuma ravva*' (Cracked wheat grains).

There was hardly a single day when he was not taking food without guests at home. After joining Master CVV's Yoga Line He was treating many People suffering from illnesses. Some of them coming from outside Madras or Tirupati were staying at his house during the period of their treatment. After gaining normal health they used to go back. Many of His students and Yoga disciples also used to take food with him. His wife Smt. Mahalakshamma was untiringly cooking food and serving them all like the well-known Kasi Annapurna (*Wife of Varanasi Deity Mahadev*). There was hardly a single person who has not received the Love and Hospitality of Sri Prabhakara and his wife. Smt. Mahalakshamma was ably managing the House and supporting Him in his Prayer Treatments. They were an Ideal Couple.

Regarding the Implementation of Traditional Practices and Beliefs Sri Prabhakara used to consult his wife and implement only those which are relevant and good. Both of them were against *blind beliefs and practices* which were causing inconveniences in the modern time. *They were against the practice of segregation of castes and were taking food together with disciples of all communities in their own house.* Even among the Brahmins *they ignored the Sub-caste Differences.* Sri Prabhakara was belonging to the Vaidiki Sub-caste and got into marital alliances for his children with other sub-caste families of Niyogis and Telganyas. Sri Prabhakara realized that the Diseased Elders ('*Pitrudevatas*') in the Families are taking Birth again and continuing their familial relations among their Progeny. In view of this He stopped conducting *Rituals in Memory of Pitrudevatas* and was having food with relatives and friends on those days in Remembrance of them.

Whenever the Children were not keeping well one has to Consult the Doctor and also get the Necessary Medicines after that. In this Process He was missing his lunch and also going late to the Office and incurring the displeasure of the Senior Officials. In view of this He stopped wasting time in Medical Consultations and started Praying Seriously to Master CVV for their Relief. When he was successful in his Efforts, he started Praying for others also, *who were coming in distress to him.* He was praying that not only all his family members but also other relatives, friends and people coming in distress to him should be healthy and have comfortable Lives.

When He was very concerned with the problems and illnesses of others, His wife used to assure him that since he was Praying sincerely there will be positive result. In reply he used to say further that they must get the relief quickly and should be happy and live peacefully. When *Mahatma Gandhi was Fasting for Right Causes, He was empathising with Gandhi and Praying that He should Get Vigour and Energy to Succeed in his Cause.* Sri Prabhakara's Family members and Disciples are a witnesses to these developments in those days.

He used to take special interest in his *disciples' welfare* and progress and see that if someone was going in the wrong path he used to put him in the right way. He used to help them get proper education and also progress in life. He arranged the marriage of one student's sister with another student's younger brother and settled their lives. This particular marriage was arranged at no cost to his students' families and manged at the same time and venue of his own Daughter Sujata's Marriage in Tirupati (29th May 1949).

On one occasion He Explained that He is not leaving any Monetary Wealth or Physical Properties to his Progeny but He was giving them his Property of Fertile Academic Research Literature and Notes. His Progeny can make Proper Use of that Wealth of Knowledge for ten years, for the welfare of the world and Lead their own Lives comfortably. Their Efforts bore Fruits and Sri Veturi Prabhakara Sastri Memorial Trust was formed. The Trust started Reprinting Sri Sastri's earlier Publications and also started the Periodical 'Manimanjari'. The Periodical was publishing Sri Sastri's Articles and Notes and also including the writings of the Academicians on Sri Sastri's works. The Trust organised a number of Programmes and Activities throughout the Centenary Year of Sri Sastri (1988-1989) by paving a way for the *Spread of Sri Sastri's 'Tejas'* (Spiritual Influence) for the Coming Generations.

Among the Mediums of Master CVV, the path of Treatment is followed by Sri Prabhakara Sastri is Special and innumerable number of people were benefitted by his treatment. Even today many of his followers are following the path and treating many persons with positive results. I am also benefitted by the Grace of Master CVV and Sri Prabhakar Sastri and now regaining my health after a recent setback. I hope that I will completely recover soon. Even though I am unable to participate in the Centenary Functions I am submitting my impressions of Sri Prabhakara in the present Article and sharing with others.



My Humble Salutations to Master CVV and my beloved Father Sri Prabhakara Sastri. "*Sarve Jana Sukhino Bhavanthu*" (Let everybody be Comfortable and Happy!).

Reference:

For more Information on the Food Tastes of Sri Veturi Prabhakara Sastri and Smt. Veturi Mahalakshamma – See In this Publication: Article 4.14 "I and my Eider Brother" by Dr. Veturi Chandrasekhara Sastri; Article 4.9 An Angel of Peace: by Vissa Appa Rao (Junior). Please see also - Madhura Smrutulalo Mā Amma ('మధుర స్మృతులలో మా అమ్మ') by Smt. Varanasi Sujata ps.128-160 - from Mā Ammagāru, 2014.

**For more Information on Telugu Words of Indian Vegetables, Fruits, Plants etc. See References below:*

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2. <http://www.awesomecuisine.com/indian-vegetable-names-english-hindi-tamil-telugu-kannada>
3. <http://geetharaniakinapally.blogspot.in/2009/07/vegetable-names-telugu-to-english.html>
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6. http://ccrhindia.org/common_indian_plants/L10.htm
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8. https://en.wikipedia.org/wiki/Telugu_cuisine

4.6 In the Path of Memory*

By

Lalita Ramachandra Rao[#]

Why does a world-known Brahmin need a 'Sacred Thread' (Jandhyam)? [జగమెరిగిన బ్రాహ్మణునికి జందెంబేలు?]

On one occasion some of the Disciples ('Sishyas') of Kumbhakonam Master CVV – Sri Prabhakara Sastri, 'NRBV' (Sri N.R.B.Venkata Chalapathi), Tathi (Sri Pranatharthihara Ayyangar), Sri Venkata Ramana Rao (Teacher at Hindu High School), Maapillai (Sri Mahadeva Ayyar), were in a Yoga Prayer 'Goshti' (Seminar) at the House of Sri Prabhakara Sastri. After the Prayer and Discussions arrangements for serving Food were made at the house of Sri Sastri. At that time Sri Venkata Subbayya Sastri and his wife were also there in the house of Sri Sastri. They were extending their help in the arrangements at that time. Food was served in vegetable Leaves and after the guests finished eating, and went to wash their hands, Sri Prabhakara Sastri and Sri Subbayya Sastri were collecting the Leaves for disposal. In those days there was a custom that Brahmins do not take food with non-brahmins and Sri NRBV was a non-brahmin. So Sri Sastri garu who was not minding the same was trying to pick-up the leaves of Sri NRBV. At the same time Sri Subbayya Sastri came forward to pick-up the same. In a simultaneous attempt the Sacred Threads of both of them got entangled when they bent down to the ground. Unexpectedly the threads got snapped and Sri Prabhakar Sastri Addressed his friend "See because of our Sacred Jandhyam we were hesitating against a non-brahmin friend. The snapping of the Threads suggests to us that Jandhyam is no longer relevant to our existence. Our custom is now out of justification!" Saying that he presented a few threads of his Jandhyam to Sri Subbayya Sastri.

Sandal Powder and Akshatās [గంధము - అక్షతలు]

One Day the Morning Prayer got a little late. Because of which the taking of bath and starting of cooking were also delayed and with much effort Smt.Mahalakshamma was able to complete it. In the meanwhile Sri Prabhakara Sastri also hurriedly finished his bathing and sitting for his morning food. Unfortunately the *Gandha-akshatās* (Sandal powder and unbroken rice grains)[^] were not there for applying on his Forehead before Taking Food. He was questioning his wife why there was a delay in preparing them? His wife responded that when she after much effort, was preparing things on time, he should not mind a little lapse. In response Sri Sastri garu agreed that the symbols of Brahminism cannot be rigid and he resolved to give up the practice from that day onwards.

Ill-health - Usage of Medicines – Prayer Treatment [అనారోగ్యము, మందులవాడకము - ప్రేయర్ ట్రీట్మెంట్]

When the kids of the House were suffering from ill-health, He used to take them in a rickshaw to Dr. Narayana Swamy Mudaliar for examination, collect a Prescription for their Medicines and after that drop the children at home. Next he was visiting M.C.Nanjunda Rao's Medical Dispensary for getting the Medicines. The entire Morning Time was spent like that at the Doctor's Consultancy and the Medical Dispensary. He used to miss his Morning Food at home and was trying to reach office on time. Even though he was getting late by a few minutes, some of his junior colleagues who were jealous of him and used to Complain to his superior Officer 'Curator' and exaggerate things. With all these Sri Sastri used to feel disturbed.

Henceforth he resolved that instead of wasting much time and effort on the doctor and medicines, he should bestow his efforts on Prayer to Master CVV requesting Him to cure the illnesses of children and give them Relief. "Master's Prayer is a Medicine above all Medicines which acts continuously in our bodies!"

*Telugu article 'Smrutipathamulo' 'స్మృతిపథంలో' from Manimanjari Patrika (August 1982): Reprinted in Pragna Vikāsamu, 2010.

Translated and Summarised by Vissa Appa Rao (Junior).

[#] Eldest Daughter of Sri Prabhakara Sastri and wife of Dr.Vissa Ramachandra Rao.

[^] For more details on this Topic Please See - Madhura Smrutulalo Mā Amma 'మధుర స్మృతులలో మా అమ్మ' by Smt. Varanasi

Sujata ps.128-160 - from Mā Ammagāru, 2014.

Gradually Sri Sastri Developed the Practice for curing the illnesses of all members of his family and relatives. Gaining confidence He extended the Efforts for getting Relief to Diseases of other people which could not be cured by the Doctors, and also Terminal illnesses of people.



Smt. Lalita Ramachandra Rao
(28th November 1920 – 16th September 1993)

Sub-caste Differences among Brahmins [శాఖాభేదములు]

Daily after the Evening Prayer Sri Sastri garu was discussing on some topic with the Gentlemen who were present at the prayer session. They were about the discussions by Master CVV at his Yoga sessions in Kumbakonam, the divine experiences while doing prayer, various types of illnesses for which prayer treatments were done etc., the Principles of Gandhi and the campaigns for eradication of untouchability, Upliftment of Harijans, 'Ahimsa' (Non-violence), and other things.

Once in 1934 there was a discussion on caste differences, sub-caste differences, religion differences etc. Like every day on that day also Prof. Appa Rao and others were participating in the discussions. Sri Sastri garu said that "See Appa Rao garu, You are a well-known Niyogi (Sub-caste of Brahmins) and I am a well-known Vaidiki (Sub-caste of Brahmins). Our Ideals and inner feelings are synchronising and, our friendship is going on for a long time. But when the question of Family relations considered - our sub-caste difference comes in-between. If we cannot cross this hurdle how can we discuss or consider forging equality of castes and creeds. As far as I am concerned, I am ready to offer my daughter in marriage to any young person of good virtues and habits of any caste or creed. Everyone should be prepared to move forward like me and then only equality can be established." That was the beginning of the attempt and soon Sri Sastry's eldest daughter Lalita (of Vaidiki Sub-caste) was married to Ramachandra Rao, the eldest son of Prof. Appa Rao (of Niyogi sub-caste) in May 1938. Later in 1939 Prof. Appa Rao's wife's younger sister's daughter Manchala Lakshmidēvi (of Niyogi sub-caste) was married to Sri Sastri's eldest son Sundaramurthi (of Vaidiki sub caste). Also Sri Sastri's youngest brother Sri Veturi Sankara Sastri's eldest daughter Sundaramba was married to Lakshmi Devi's brother Purushottam. Sri Sastri garu got his second daughter Sujata married to Varanasi Subrahmanyam of Telaganya Sub-caste.

4.7 SRI PRAJNA PRABHAKARAM*

Book Review

By

Vissa Appa Rao (Junior)^x

I remember fairly well that Gurudev Sri Prabhakara Sastri who was also my Maternal Grandfather, informing the Yoga Disciples at the Prayer Congregation in his house in Tirupati in 1949 about his writing his Autobiography 'Prajna Prabhakaram'. I was barely ten years old at that time. He informed the listeners that he was Continuously Practising Kumbakonam Master CVV's Yoga and through that Yoga He Realised the 'Prajna' (self-consciousness) inside him, and he now wants others to know details of it.



Prajna Prabhakaram
Autobiography
Telugu Edition
Sri Veturi Prabhakara Sastri

Right from his childhood Sri Sastri garu spent all his time on '*daivachintana*' (Contemplation on God), and continuously strove for '*parahitam*' (Welfare of others), and '*parasukham*' (Happiness of others). When he was suffering from serious illnesses and unable to get any relief from medical treatments, he was fortunate to get into the Yoga Fold of Master CVV at Kumbakonam, Tamilnadu on the 16th June 1916. Master treated him and cured him from all his illnesses. With steadfast and sincere efforts Sri Sastri practiced the Yoga of Master CVV and evolved into a worthy successor of the Master.

A single atom represents the individual '*Atma*' (soul) in a human being. It is a mirror image of the '*paramātma*' (God or Universal Soul). Master CVV through continuous yoga practice strove to establish a link between the individual soul and the universal soul and worked for eternity of the human body.

Master CVV's real name was Sri Canchupati Venka Swami Rao. His Yoga was intensely practiced from May 1910 up to May 1922. More than 752 Disciples known as Mediums were given Initiation into his Yoga during that period. Even after leaving his Physical body on May 12, 1922 Master CVV is in the Space with his Etheric body and guiding his disciples in their Yoga practice. Even today He is always responding to them like a Radio station whenever his station is switched on by them!

Master CVV acquired his Divine knowledge through several births and on the Orders of the Supreme Divine he is Establishing Eternity on this Earth and asked his disciples to take his name as 'Master CVV' and sit down for Meditation and Prayer two times a day. *To those who continue this Practice sincerely for 10 years, he responds to their requests like the Deity of Seven Hills, Sri Venkateswara of Tirupati. Not only the successful devotees but also their family members and well-wishers get the benefits of Yoga.*

* Telugu Article 'శ్రీ ప్రజ్ఞా ప్రభాకరము: పుస్తక విమర్శ' from Prabhakara Smarika 4: 1990 - (ps.270-272) <http://ebooks.tirumala.org/Product/?ID=1581>

Translated and Revised on 26th August, 2018. ^x Grandson of Prof. Vissa Appa Rao and Eldest Son of Dr. Vissa Ramachandra Rao.

For the 'sādhaka' (Practitioner) of Master's Yoga not only his body illnesses are cured but also when he (sadhaka) prays with sympathy and compassion for the others who are suffering, they also get relief from the grace of Master CVV. In this Yoga Treatment Gurudev Prabhakara Sastri reached great heights like Master CVV. In Compassion He is comparable to *Jīmutavāhana*. Jīmutavāhana did self-sacrifice for the welfare of Nāgas from the attack of Garuda. For him God Sriram, Gautama Buddha, and Mahatma Gandhi, were 'Adarsapurushas' (Ideal Persons) for emulation. 'satya sādhanā' (Practice of Truth), 'paratatwa chintana' (Contemplation on God), 'Jīva kārunya' (Kindness to Living Beings) were His Prime Virtues. He continuously Practised Master CVV's Yoga and distributed that 'Yoga-phala' (Fruits of Yoga) to innumerable persons in Andhra Pradesh. Not only that, He wrote His Auto-biography - 'Prajna Prabhakaram' for the benefit and guidance of the Future Generations. His Auto-biography can be compared to the Auto-biography of Mahatma Gandhi: 'My Experiments with Truth'^M. Everyone should Read 'Prajna Prabhakaram'. According to the good life policy of Sri Prabhakara Sastri every ordinary person like us can Practice Master CVV's Yoga. We can recognise the 'paramātma' (Supreme Being) inside us and we all can tread the Path of Achieving Permanent Lives or 'eternity'.

Sri Archakam Udayagiri Srinivasachari, who was the Chief Disciple of Sri Prabhakara Sastri did Yeoman Service in Continuing Yoga Practice and Treatments at Tirupati and Kumbhakonam. He renovated Master CVV's Yoga Residence at Kumbhakonam in 1997. He also printed all the Notes and Diaries of Master CVV. He inspired Hundreds of New Entrants into Yoga system and Conducted *Special Gatherings of the Yoga Mitras (Friends)*: - on the 29th, 30th & 31st May; 29th, 30th & 31st December; Master CVV's Birth date: 4th August, according to the English Calendar and also on the Birth Date according to the Hindu Panchāng; Sri Prabhakara Sastri's Birth Date: 7th February, and also on the Vardhanti Day of Sri Prabhakara Sastri according to the Hindu Panchāng – Every Year at Tirupati and Kumbhakonam. In these Gatherings after the Morning and Evening Prayer Sessions Sri Srinivasachari made it a Regular Practice of Reading of *Prajna Prabhakaram* Autobiography for the benefit of the Yoga Mitras. Over a period of time through repeated Reading of the Biography, Many Readers find New Meanings and Inspirations from the Book.

The First Edition of 'Prajna Prabhakaram' in Telugu was Published 1951 by Sri Kambhampati Satyanarayana Sreshti in Madras. After that on Demand of Yoga Sadhakas in Andhra Pradesh several Editions of the Publication in Telugu were published till recently. Over the past 67 years Master CVV's Yoga has attracted the Attention of Innumerable 'yōga jijñāsus' (those who are desirous of knowing Yoga) all over India and 'Prajna Prabhakaram' book has been Translated from Telugu and Published in English, Hindi, Tamil and Kannada Language Editions.

Let us Remember Gurudev Sri Prabhakara Sastri and Pray to Master CVV that: "In all of us the Lamp of Knowledge ('vignāna dīpam') should be lightened and Darkness of Ignorance ('agnāna timiram') should be driven out. There should be a Transformation in all of us - Everywhere ('sarve sarvatra') and everyone ('sarvejanan'). Among all the Living Beings – Equality ('samatha'), Truth ('satya') and Non-violence ('ahimsa') should be Established. We should all be enabled to understand that there is no difference between Individual Living beings and God. The Golden Light of Rays of Sun ('Prabhakara Kiranas') should be showered on all of us and the 'Parabrahma Prajna' (Supreme Consciousness) should come out!"



References:

^J https://www.indianetzone.com/33/jimutavahana_son_jimutaketu.htm

^M https://en.wikipedia.org/wiki/The_Story_of_My_Experiments_with_Truth



Sri Ram



Buddha



Gandhi

<https://en.wikipedia.org/wiki/Rama>

https://en.wikipedia.org/wiki/Gautama_Buddha

4.8 OUR GRANDFATHER: SRI PRABHAKARA SASTRI GARU*

By

Pingali Rajeswari ^x

When I think of myself as the Grand-daughter of Sri Prabhakara Sastri I feel very happy. He was a Philosopher, Poet, Literary Scholar and moreover a Great Researcher of Ancient History! Above all He was my Maternal Grandfather. My Life is blessed with His Association.

I am able to recollect my Life from the age of 3 years. *Along with my Elder Brother Appa Rao (Junior) who was 5 years at that time, we were staying with the Maternal Grandparents in Tirupati for some time.* During those days Grandfather was a Pandit in the Oriental College and following the Practice of Master CVV's Yoga. But I was too young to remember those details. Night times I was sleeping in my Grand Father's bed. After waking up from bed, I washing my Face and Mouth and drinking milk and rushing to the Prayer Hall to sit in his company. At that age I was not in a position to understand the details of the Practice but content to Fold my Hands and sit in Meditation. Since I was quiet and not disturbing others in their Practice Grandfather was allowing me to sit by his side. I used to feel proud that I was getting a preference to other grandchildren in the Sittings!

Grandfather used to have a lot of Pencils of different colours, long and short, slim and fat, and his technique of sharpening them with knives was a great art of admiration. He used to write round letters in Telugu and his hand writing was beautiful. We never dared to touch those pencils. We grandchildren were trying to sit near him while taking food. He used to appreciate those who were taking food properly without dropping any food around their plates. One should eat all the items of the food served. If someone is not eating properly He would describe in short stories the nutritional values of that item and how it is good for the constitution. We came to know how good and tasty it is to take vegetable curries and vegetables of soup with the addition of tasty dhalls (Lentils) and ghee (clarified butter).

He was explaining in an interesting way that *anāsa* (pineapple) fruit is without nose, *sapōta* fruit is very tasty, *sītāphal* fruit should be taken in parts by taking out the seeds, etc. He used to nicely take out the skin of *Emām Pasand*, *Banginapalli*, and *Jahangir* mango fruits so that the complete fruit comes out in its whole form. In the afternoons we used to sit around him and listen to his pleasant words while eating the fruits cut by him. When children were having quarrels among them on frivolous issues, he used to punish the errant one by locking the errant ones inside a small caged cell in the corner of the front veranda! In those days there used to be plenty of monkeys in Tirupati. Nowadays of course their population has decreased for reasons not known by me. The monkeys used to frighten the errant ones in the cage. While the locked up ones were crying others outside used to make merry. Of course we never involved ourselves in all this when Grandfather was at home.

I used to make merry while playing pranks with my Youngest Maternal Uncle Anandamurthi. I used to spoil his work and tease him and then go and sit near Grandfather as an innocent child. In those days Grandfather used to write small humorous essays and poems for children: '*Bāla – kōthi gōla*' (*Children and Monkeys Furore*), "*Manumarāla – Maramarāla*' (*Granddaughter and Puffed Rice Grains*). These were published in the popular Children's magazine '*Bāla*' in those days. He also published a Compilation of Popular Children's Poems written by many known and unknown poets: '*Bāla Bhāsha*' ^B.

Along with my '*Pinni*' (*Mother's youngest sister*) Vinatha, we used to get our long hair '*Jadalu*' ^J entwined with Flowers of: *Kanakambaram* (*Red Crossandra or Red Fire Cracker*), *Malli* (*Mōgra or Belle of India*), and *Maruvam-Davanam* (*Sweet Mārjōram - Southern Wood or Sweet Artemisia pallens*), *Dānimma* (*Pomegranate*) and *Māchipatri* (*Madras absinth or Grangea maderaspatnam*).

* Translation of Telugu Article: 'మా తాతగారు' from Prabhakara Smarika Part 1: 1989 (ps.91-97) <http://ebooks.tirumala.org/Product/?ID=1579>

Reprinted in Prajna Vikaasamu, 2010. Translated and Summarised by Vissa Appa Rao (Junior).

^x Eldest Grand-daughter of both Sri Prabhakara Sastri and Prof. Vissa Appa Rao. Also wife of Sri Pingali Nageswara Rao.

^B 'బాలభాష - శ్రీ వేటూరి ప్రభాకరశాస్త్రి -' http://www.andhrabharati.com/str1_bAla/bAlabhASha/index.html

^J 'జడలు' matted hair plaited or braided in coils.

Vinatha Pinni's hair was very long while mine was short. I used to cry that my 'Jada' was not as long as of her! However I used to forget after sometime and in the evening I was showing my Jada of Flowers to grandfather and jumping with joy.

Sri Srinivasachari (*Disciple of Grandfather*) used to come late in the night and bring along with him in a small basket Malli and Kanakambaram Flowers from Sri Rama Temple. I used to wait for his arrival and pickup my choice of flowers from the basket. Then I used to keep the selected ones in a wet cloth so that I can wear them after bath in the morning. After this selection I used to run upstairs to go to bed by the side of Grandfather on the terrace. At that time Grandfather used to discuss literary issues with his disciples Sri Kodanda Ramayya, Venkateswara Rao, Ramakotayya, Srinivasachari, Satchidanandam, and Munikrisnayya. Apart from these they used to discuss the Interesting happenings in the prayer Sessions. While half way through listening I used to slip into my sleep. Once I slept with Grandmother and was crying from the pain of a scorpion bite. Grandfather asked me to Pray and after that my pain disappeared. From then on I was Sincerely Praying with others. Whenever I was having any ailment or difficulty in life I was praying to Master CVV, and Gurudev Prabhakara Sastri and was able to tide over the situation.

Grandfather used to collect many types of walking sticks. Some were rugged and twisted in shape but good to look at. Some of them were smooth, some having prickly sharp edges, some having pointed edges, some were having the appearance of animal heads etc. The Ruler stick was attractive. We used to enjoy looking at them. Grandfather's collection had different types of pens, attractive 'Gavvās' (*sea shells*), and good looking 'Sankhams' (*conches*).

About Literary Books and Karnatic Music:

I used to sit in the Library of Grandfather and look at them even though I was not in apposition to understand them. My elder brother was in a better condition and reading some of them with interest. Slowly with determination I tried to read books and try to understand them. Over the years as I grew in age and developed knowledge, I was able to have a small Library of mine. When I was of eight years ago I was not in a position to understand the physical disappearance (Kanumarugu) of my Maternal Grandfather. In later days my Paternal Grandfather Sri Vissa Appa Rao became our 'Mārgadarshak' (*Guide*) and 'Guru' in several developments in life. While Sri Appa Rao was a Genius inculcating our interest in Music, Musicology, and Philosophy of Great Music Composers, Sri Prabhakara Sastri another Genius inculcating our interest in Great Literary works of Telugu and also in the Yoga of Master CVV. I am of the Opinion that the grand sons and grand-daughters of the two geniuses imbibed their combined heritage.

As I was growing from my School days I was learning Music and from the College days studying Telugu Literature. Later I realised the importance of the contributions of both grandparents to the spread of the great Karnatik Music Keertanas of the ancient and modern Saint Composers – Annamacharya and Tyagaraja and also the Padams of Kshetragna – in South India from 1950 onwards. When I enrolled for my Telugu M.A. study at Sri Venkateswara University I realised the monumental work done by Sri Prabhakara Sastri garu in unravelling the ancient origins of Telugu Language Script and evolution of Telugu Literature through historical studies.

Work at Madras Oriental Manuscripts Library:

At the Madras Oriental Manuscripts Library Gurudev Sri Sastri garu examined Hundreds of Palm Leaf Manuscripts of the Copies of the works of Great Ancient Poets: Nannechoda's 'Kumāra Sambhavam', 'Ranganātha Rāmāyanam', 'Uttara Harivamsam', and Srīnatha's many works: 'Basava Purānam', 'Kridābhiramam' etc - and Published those Edited works with his 'Peethikas' (Introductions). The Peethikas were masterly and earned their own place of glory in Telugu Literature^T. His 'Srīngāra Srīnāthamu' was on History of Srīnātha. I came to know further that he was a very Senior Disciple of the Popular and Great Poets: Tirupati Venkateswara Kavis - of Modern Andhra. He had a very good knowledge of both Sanskrit and Telugu Literatures.

In connection with his Official Peripatetic visits to different interior places of the Andhra Area for collecting ancient literature in the form of palm leaf manuscripts and books, he came across old temples and Buddhist viharas and stupas and also old historical places of dwelling of Buddhists and Jains. He inspected old rock and stone inscriptions of ancient rulers of the land. He unearthed a lot of History of Ancient Andhra region and deciphered

^T See List of E- Books of Sri Veturi Prabhakara Sastri on-line by Tirumala TTD at the End of this Article. ^J 'Jada' (జడ) is matted hair

the inscriptions written in the ancient scripts of Pāli, Paisāchi, Sanskrit and Telugu. He identified the *Telugu word*^N 'Nagabu' in the Amaravati stone inscription (*belonging to 200 BC period*) as the proof for the Existence and Use of Telugu language for more than 2000 years! All the Philologists have accepted his Identification as scientific.



Smt. Pingali Rajeswari
(9th April 1942 - 8th November 2008)

Popular Publications^{LT} of Gurudev:

Gurudev was very fond of Srinatha's Poetry. Srinatha (1365-1441) was a well-known 15th Century Poet who popularised the Prabandha style of composition in Telugu. Srinatha's Extempore Poems ('*Chātuvulu*') were very popular and well-remembered even by common people in Andhra Desa. His '*Chātuvu*'s were collected by Sri Sastri garu and published as an Exclusive Publication '*Chātupadya Manimanjari*'. Gurudev's other Popular Publications were: '*Telugu Merugulu*' (Essays), '*Meegada Tarakalu*' (Essays), '*Simhāvalōkanamu*' (Essays), '*Sāmethalu – Palukuballu*' (Proverbs and Usages). In these Publications and also in many of his Articles, He incorporated many Historical Developments discerned by Him while he was examining innumerable Inscriptions at the Oriental Manuscripts Library. He also published the interesting Extempore Poems of many Scholars in the *Madhura Kavītās*.

He was also Contributing Extensively on Various Topics to Radio Talks, Addresses at Literary Conferences, Innumerable Articles in Literary Magazines, and also Translating the Comedies of Sanskrit Dramas – '*Bhagavadajjukam*' and '*Mattavilāsam*', Adi Sankarācharya's '*Bhajaḡōvindam*', Andāl's '*Tiruppāvai*' etc. into Telugu; He composed some Short Stories of Moral Value and some Poetical Works and '*Khanda Kāvya*'[^]. He was a Great Historian who gleaned a lot of Historical Information from ancient Inscriptions and Popular Ballads, Stories, ancient Literary works etc. I learnt from my Teachers at my University who were his direct disciples that He was a Talking Encyclopaedia of a Great Library who used to give many Examples of Literary Trends and their extensive Usages by various Poets. *He was also a Humble Scholar who was telling that his extensive Contributions in the Building of Literature ('Monumental Work') was that of an ordinary labourer!* In the Sky of Modern Telugu Literary universe while the earlier pioneers Kandukuri Veerēsalingam and Mānavalli Rāmakrisna Kavi were like pole stars, Sri Sastri's Position has a Permanent place like the Sun. He threw light on various dark corners of the literary world.

I came to know from his Autobiography '*Prajna Prabhakaram*' that he joined as a '*Medium*' (Disciple) under the '*Yōga Gōshti*'^G of Master CVV at Kumbhakonam and was cured of his long illnesses. With the Divine blessings he continued his Yoga Practice and over the years was able to cure and relieve other people's illnesses and made them join the Regular Yoga Practice as *Friends* ('*Yoga Mitras*'). He tackled even Cases given up by the Doctors as Terminal ones and gave new life to such sufferers! He regularised their gatherings in the last weeks of May and December⁺

^N 'Prācīnāndhra śāsanamulu: Iṅcumiṅcu reṅḡuvēla'eṅḡla krindaṡi tenugu' 'ప్రాచీనాంధ్ర శాసనములు: ఇంచుమించు రెండువేల ఏండ్ల క్రిందటి తెనుగు' – "నాగలు" by Veturi Prabhakara Sastri (Ps.599-600) in Prabhakara Smarika 2: <http://ebooks.tirumala.org/Product/?ID=1580>

[^] *Kāvya consisting one Section (Khanda) is called Khanda Kāvya. It is half way between Laghukāvya and Mahākāvya. Khanda can employ themes much more freely and it usually narrates a story.* <https://sreenivasaraos.com/tag/khandakavya/>

^{LT} - Please See: List of E- Books of Sri Veturi Prabhakara Sastri on-line by Tirumala TTD at the End of this Article. ^T

^G *Yōga Conversation between Master CVV and his Disciples.*

⁺ *Known as May Calls (29th, 30th and 31st May) and December Calls (29th, 30th and 31st December).*

Every Year, when they used to congregate and pray together. He explained that such gatherings coordinate their mental energies together and cure the problems of sufferers and also transfer energies to the needy!

While joining such gatherings Prof. Vissa Appa Rao became a close friend and confidante of Sri Sastri garu. He got Sri Sastri's eldest daughter married to his eldest son, which was a first marriage across sub-castes of Brahmins, paving the way for a social reformation in the early 20th Century.

In conclusion I feel that the Life of Grandfather Prabhakara Sastri was a multifaceted one. He was born for doing several things in one life successfully.

References:

E- Books of Sri Veturi Prabhakara Sastri

^T Several Literary works of Sri Veturi Prabhakara Sastri have been Reprinted and put on as E-Books online by the

Tirumala Tirupati Devasthanams: <http://ebooks.tirumala.org/> See Catalogue: Sub-Section Telugu.

These Publications can be downloaded as Pdf Files free of charge for Reading.

Telugu General Literature: Sri Prabhakara Sampurna Grandhavalu:

1. Chatupadya Mani Manjari Part 1 (Old Edition) <http://ebooks.tirumala.org/Product/?ID=611>
2. Chatupadya Mani Manjari Part 2 (Old Edition) <http://ebooks.tirumala.org/Product/?ID=612>
3. Chatupadya Mani Manjari Part 1 (Revised Edition) <http://ebooks.tirumala.org/Product/?ID=1640>
4. Chatupadya Mani Manjari Part 2 (Revised Edition) <http://ebooks.tirumala.org/Product/?ID=1641>
5. Prabandha Ratnavali (Srinathuni Veedhi Natakamu – Vinukonda Vallabharaya Kruti) <http://ebooks.tirumala.org/Product/?ID=1642>
6. Meegada Tarakalu – (Vyasa Samputi – Essays) <http://ebooks.tirumala.org/Product/?ID=1735>
7. Telugu Merugulu – (Vyasa Samputi – Essays) <http://ebooks.tirumala.org/Product/?ID=1790>
8. Kridabhiramam – (Srinathuni Veedhi Natakamu – Vinukonda Vallabharaya Kruti) <http://ebooks.tirumala.org/Product/?ID=1642>
9. Srungara Srinadhamu – (Srinadha Charitra) <http://ebooks.tirumala.org/Product/?ID=1643>
10. Tanjavuri Andhra Rajula Charitra, 1984. <http://ebooks.tirumala.org/Product/?ID=1704>
11. Veturi Vari Peethikal: Modati Bhagamu (1) <http://ebooks.tirumala.org/Product/?ID=621>
12. Veturi Vari Peethikal: Rendo Bhagamu (2) <http://ebooks.tirumala.org/Product/?ID=622>
13. Veturi Vari Peethikal - Part 2 <http://ebooks.tirumala.org/Product/?ID=1644>
14. Prabhakara Smarika 1 (Telugu) <http://ebooks.tirumala.org/Product/?ID=1579>
15. Prabhakara Smarika 2 (Telugu) <http://ebooks.tirumala.org/Product/?ID=1580>
16. Prabhakara Smarika 3 (English) <http://ebooks.tirumala.org/Product/?ID=2012>
17. Prabhakara Smarika 4 (Telugu) <http://ebooks.tirumala.org/Product/?ID=1581>
18. Gauri Kalyanam (Rupakamu by Sri Veturi Prabhakara Sastri) <http://ebooks.tirumala.org/Product/?ID=1645>
19. Pratima Natakamu (Bhasa Krutiki Telugu Anuvadamu) <http://ebooks.tirumala.org/Product/?ID=1646>
20. Rupaka Manjari – (Natakamulu – Karnabharamu, Madhyama Vyayogamu, Bhagavadajjukamu, Pratima Natakamu, Mattavilasamu, Naganandamu, Gauri Kalyanam, Sanskruta Rupakalu – Sri Sastri Gari Anuvadalu) <http://ebooks.tirumala.org/Product/?ID=1647>
21. Srungaramaru Kavyam (Tallapaka Tiruvengalanathudu) <http://ebooks.tirumala.org/Product/?ID=617>
22. Andhra Kamandakamu <http://ebooks.tirumala.org/Product/?ID=609>
23. Tirupavai Saptapadulu Translation by Srinivasagurudu and Sri Veturi Prabhakara Sastri <http://ebooks.tirumala.org/Product/?ID=1478>

Telugu Kavya Prabandha Literature: Sri Veturi Prabhakara Sastri:

1. Prabandha Ratnavali <http://ebooks.tirumala.org/Product/?ID=614>
2. Annamacharya Jeevita Charitra - Peethika (133 pages) (2008) <http://ebooks.tirumala.org/Product/?ID=1209>
3. Subhadra Kalyanam (Tallapaka Timmakka) <http://ebooks.tirumala.org/Product/?ID=618>
4. Udbhataradhya Charitra (Palkuriki Somanathudu) <http://ebooks.tirumala.org/Product/?ID=620>

Telugu Temple Literature: Sri Veturi Prabhakara Sastri:

1. Sri Venkateswara Laghukruthulu <http://ebooks.tirumala.org/Product/?ID=615>
2. Sri Venkateswara Vachanamulu (Taallapaka Pedatirumalaachaaryulu) (2013) <http://ebooks.tirumala.org/Product/Book/?ID=616>

Telugu Purana Itihasa Literature: Sri Veturi Prabhakara Sastri:

1. Basavapuramamu (Palkuriki Somanathudu) <http://ebooks.tirumala.org/Product/?ID=610>

Andhra Bharati: Sri Veturi Prabhakara Sastri Rachanalu: –

(a) Bala Bhasha 'బాలభాష శ్రీ వేటూరి ప్రభాకరశాస్త్రి' http://www.andhrabharati.com/strl_bAla/bAlabhAsha/index.html

(b) Ranganatha's Sivakavitva - 'రంగనాథుని శివకవితవమువేటూరి ప్రభాకర శాస్త్రి :'

http://www.andhrabharati.com/vachana/vyAsamulu/raMganAthuni_Sivakavitvam.html

For more Information on the Literary Works of Gurudev VPS See:

Article 4.5: Specialities of Prabhakara Sastri by Vissa Lalita; and

Article 4.14: I and our Elder Brother by Dr. Veturi Chandrasekhara Sastri.

4.9 AN ANGEL OF PEACE*

By

Vissa Appa Rao (Junior)

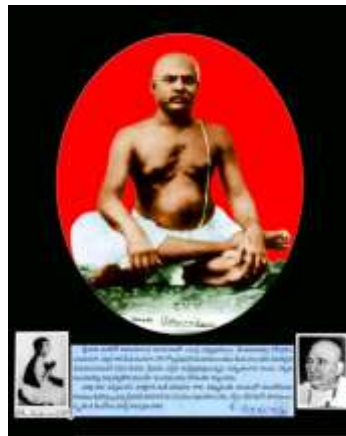
I am the Eldest Grandson of Smt. Veturi Mahalakshamma garu, who was an Angel of Peace and a Saintly Person. I am making an effort to Present a Picture of her as per my perception and as far as I can fairly remember. My Mother Smt. Vissa Lalita was the Eldest Daughter of Smt. Mahalakshamma and Gurudev Sri Veturi Prabhakara Sastri garu. Smt. Mahalakshamma was a lovely and caring person inspiring everyone in her company. Along with her Husband Sri Prabhakara Sastri, she became an ardent Disciple of Master CVV's Bhrikta Rahita Taraka Raja Yoga of Kumbhakonam, Tamilnadu. Along with her husband Sri Sastri garu she was caring and caring equally for everyone – her in-laws, her own sons and daughters along with her daughters-in-law and all grandchildren and also all the Disciples who used to come to their House for Prayer and Treatment through Yoga.



Smt. Veturi Mahalakshamma
(? 1900 – 13th October 1966)



Gurudev Sri Veturi Prabhakara Sastri
(7th February 1888 – 30th August 1950)



Master CVV
(4th August 1868 – 12th May 1922)

My Mother delivered me on the *Last Saturday of November 1939* at the *House No.4, Venkata Ranga Pillai Street, Triplicane, Madras -5 (presently Chennai)* of Sri Sastri garu under the care of Smt. Mahalakshamma. My Grandmother also supervised the births of my Junior Siblings – Rajeswari (9th April 1942), Prabhakar (1st April 1945), Vardhaman (14th March 1947) which took place at their *Tirupati House*, while my Youngest Sister Ushasri at our Father's *Maharanipeta house, Visakhapatnam* (9th January 1953). Till my age of 5 years, I do not remember any events or association with my grandmother.

*Selected Article from *Mā Ammagāru, 2014: [Article Revised on 26th August 2018]*

My sister Rajeswari (*Pingali*), who is no more now, had very good childhood memories of grandmother. She was very fond of my Grandmother and was as a child staying at grandparents' Tirupati house for three years. She was sleeping in the bed of grandparents.

During the early months of 1940 my Father's Youngest Brother Sri Vissa Subrahmanyam suffered from Korea disease and on the Advice of Sri Sastri garu, my Father took his brother to Sri Sastri garu's house 'Anandashram' at Karnāla Street, Tirupati for Treatment through Yoga Prayer by him. My uncle stayed with them at their house for two and half years. Grandmother took care of uncle with great care along with her own children. During 1941-42 Second World War Time, because of Bomb Threats by Germany and Japan at Visakhapatnam, Rajahmundry, and Chennai many people including Government Offices moved out of these places. At that time my Parents and my Grandfather Prof. Appa Rao along with grand children moved to Tirupati and stayed with Sri Prabhakara Sastri garu's family for six months at '*Sītārāma Vilās*'.



Sītārāma Vilās, Tirupati

(Marriage of Master CVV with Mother Venkamma took place here, earlier in 1906)

About Sītārāma Vilās:

I Remember about Sītārāma Vilās House, near the Famous Sri Rāmulavāri Temple. Sri Sastri garu and his family were living in this house from 1941-42 onwards. *In this house the Marriage of Master CVV with Mother Venkamma took place earlier in 1906.* This house had a western Entrance and was facing the Uttara Mada '*Vīdhi*' (Street). There was an arched gate at the entrance to the house, followed by a small, covered front veranda leading into a room which was used as a Prayer Hall. There used to be one *Mālathi* flower creeper plant ^M (*Clone scented Echites or Aganosma Heynei*) near the front gate. Beyond the Prayer Hall a long and wide inner *Chāvidi* (Veranda) was reconnecting four rooms and also leading to kitchen and a store which were facing each other. The Prayer hall had common walls with one room on the northern side and another room on the eastern side. The northern side room was used as an office-cum-bed room for the grandparents. The eastern side room was a library full of racks and lots of books. I used to browse many books with my limited perception.

Abutting the Library room there was another room to the east, where the clothes and beds of the family members were kept. Touching this room there was another room further to the eastern side. This middle room was also connecting the Kitchen further to the east. There was a small internal store on the western side of this Middle room. This store was housing the pickles and food grains. The Inner *Chāvidi* was surrounding an open square *mandua*^X where one could wash his hands. The mandua had an opening for drainage connecting the sewer on the

^M <http://www.flowersofindia.net/catalog/slides/Malati.html> ; https://en.wikipedia.org/wiki/Combretum_indicum

^X *Mandua* is an open area in the middle of the house surrounded by Verandās (Porticos), usually for letting in light, air and rain.

Northern side of the house. The mandua had an open ceiling touching the Open Terrace on the First Floor of the House. The ceiling was covered with a grill for safety, but at the same time allowing plenty of light and air to the ground floor. The mandua's eastern side was touching a store room which was facing the kitchen to south. Both the kitchen and the store were separated by a passage corridor in between. Both kitchen and the store had doors opening into the corridor.

From the passage room, there were a few steps down the house on the eastern side leading to an adjacent municipal drinking water supply tap, a bath room, and a toilet. There was an open well in between the Water tap and the bath room. All these conveniences were connected with the house through a tiled floor. Beyond the flooring space further to the eastern there were steps leading to a long passage which was connecting to a very big wooden gate leading to the Street on the Northern side of the big house. There was very big square open land area on the southern side of the tiled floor.

At the south-eastern corner of the open land there was a thatched house where a couple were living. There used to be cows in the open land near the thatched hut. Once flames from the neighbouring house on the eastern side of Sitaramavilas, aided by strong winds entered the roof of the thatched hut and people rushed to douse the fire with pots of water from the well. On another occasion a snake came over the wall from a neighbouring eastern house and entered into the thatched hut. People chased it and the snake escaped into another house on the southern side.

In the intervening open area between the hut and Sitaramavilas there used to be some plants: Drumstick (*munaga*), Citron (*dabba*), Pomegranate (*dānimma*), Curry Leaf (*karivēpāku*), Holi Basil (*thulasi*) etc. Sometimes the Drumstick plant used to be infested with caterpillars (Gongali purugulu). In the middle of the open land near the western compound wall there used to be some white swallow-wort plants (*Tella jilledu*)^J. There used to be one big anthill near these plants and it was believed to be the abode of snakes! Once one 'Sāmiyār' (wandering ascetic person) came to grandfather's house and was picking up the flowers for some medicinal purpose. The Sāmiyār was singing a folk 'tatwam' (Philosophical) song: "Bētrāi Sāmi Dēmuda, Nannēlinōda Bētrāi Sāmi Dēmuda....." In those days we used to see many such folk melody philosophical songs sung by roaming singers on the rail trains between Gudur and Tirupati. These singers were taking alms from the listeners. Some of the popular songs were published in the 'Bāla Bhāsha'^B: a Children's Literature collection by Sri Prabhakara Sastri.

There was a stair case from the veranda at the entrance of the house, going up to the first floor accommodation. On the first floor there were two rooms, directly accessible from a passage room which is starting from the staircase. The room on the northern side was small and had a space for two adults to sleep. The southern room near the stair case was a bigger one where many persons could sleep. This room had an opening door on the eastern side leading to very big open terrace. The terrace was covering all the rooms on the ground floor. On the north eastern corner there were two small rooms of convenience. At the connecting space between the bigger room and the terrace was a small ante room touching the eastern wall of the bigger room. This room was used for keeping mats, pillows and bedsheets. Except in winter and rainy season all the family members used to sleep on the terrace in the night time. There was another small terrace on the Second floor area directly above the rooms on the first floor. This second terrace was accessible by an iron stair case from the first floor.

Prayer Sessions at Sitārāma Vilās:

At *Sitārāma Vilās* there used to be Regular Prayer Sessions in the Mornings and Evenings daily at 6 am and 6 pm. Many people coming from outside Tirupati and also some local devotees used to attend the prayers. The attendance in the evening sessions used be full with local attendees. I remember some of the regular attendees as Sri Kotta Venkateswara Rao of Sangam Jāgarlamudi, Guntur District, Sri Kochi Venkateswara Rao (Tirupati), Sri Kotta Rāmakōṭayya of China Kākāni, Guntur District, Sri Paramātmuni Rādhāpati (Tirupati), Sri Sundara Ramayya (Tirupati), Sri Vennelakanti Munikrishnayya (Tirupati), Sri Raju Garu (Gudukolanu, W.Godavari District), Sri Nittala Padmanābha

^J 'తెల్ల జిల్లేడు' <http://medplants.blogspot.com/2012/06/calotropis-gigantea-white-sveta-arka.html?m=1>

^B 'బాలభాష - శ్రీ వేటూరి ప్రభాకరశాస్త్రి' http://www.andhrabharati.com/str1_bAla/bAlabhASha/index.html

Swāmy (Rājahmundry), and some students of Gurudev Prabhakara Sastri from the S.V.College of Oriental Studies, Tirupati: Sri Timmāvajhala Kôdanda Rāmayya, Sri Singarāju Satchidānandam, Sri Archakam Udayagiri Srinivasacharyulu, Sri Pôchirāju Seshagiri Rao, Sri Bhāshyakārāchāryulu etc.

Among the Lady Devotees: Smt.Chandrakantamma (Nellore), Smt. Chāganti Kalpavalli (Vijayawada), and Smt. A.V.Sarojamma (Wife of Sri Srinivasacharyulu). Sometimes the wives of the Outstation Male Devotees and local devotees as listed above also were attending the Prayers. Also there was attendance at the Prayer Sessions by the Family of Gurudev: Smt. Mahalakshamma, Sri Sundara Murthy, Sri Guruprasad, Sri Ananda Murthy, Smt.Sujatha and Smt.Vinatha. My Grand Father Prof. Appa Rao, Parents Sri Ramachandra Rao, Smt.Lalita and myself and my siblings Rajeswari, Prabhakar and Vardhaman – were attending whenever we were visiting Tirupati. Gurudev's Brothers: Sri Chandra Sekhara Sastri and his wife Smt. Kamalamba, from Jaggayyapeta (Krishna District), Sri Sankara Sastri and his wife Sitamma and their Children from Muktyāla (Krishna District) were also attending frequently. Many of the Devotees used to Call Sri Prabhakara Sastri as '*Guruvu gāru*' and Smt. Mahalakshamma as '*Amma gāru*'. The male devotees used to sit in the Prayer Hall. I also used to sit in the Prayer Hall whenever there was sufficient space available.

The Female Devotees used to sit in the Inner *Chāvidi* along with Smt. Mahalakshamma garu. Before the starting of the Prayer session some visitors used to narrate their problems and Grandfather used to advise them as to how they should seek relief in their Prayers. The Prayers used to last for more than an hour. After the Prayers many people used to narrate their experiences in the Prayers. There used to be Special Gatherings on the 29th May, 31st December, *Master CVV's Birth date*: 4th August, according to the English Calendar and also on the Birth Date according to the *Hindu Panchāng, Equinoxes*ⁿ (20th March and 21st September), *Srīrāmanavami* and *India's Independence Day*^l – Every Year. On these days after the Prayer sessions light refreshments and '*Prasādam*' (Food offered to the '*Paramātma*' or *universal soul*) used to be served to everyone.

Our Family Visits to Tirupati (1943-1950):

I remember these visits were during the summer holidays, Dipavali festival days and also on the occasions of the births of my siblings. From 1943 to 1947 I used to go from Madras to my Grandparents house in Tirupati, in the company of my Parents along with my younger siblings. We used to travel by train with a changeover at the Renigunta Station. From the Tirupati Station we used to travel either by a bullock cart or by a horse buggy to *Sītārāma Vilās*. The jingling bells of the bullocks and horses were very pleasant to hear. During the years 1948 to 1950 we used to travel from Guntur via Vijayawada – Gudur – Renigunta to Tirupati by changing over trains at Gudur and Renigunta stations.

Two visits, one in 1948 and another one in 1949 are clearly imprinted in my memory. In the 1948 visit after the Prayer session Gurudev Prabhakara Sastri explained that after the completion of his 60 years of age, He received Permission from Master CVV that he can write his Auto biography (*Pragna Prabhakaram*), giving Details of his journey in Life and his development in Master CVV's Yoga. The next visit in 1949 was in May month when the Marriage of Aunt Sujata with Sri Varanasi Subrahmanyam was celebrated. On this occasion Grandfather Prof. Appa Rao, my Parents, my Uncle Vissa Subrahmanyam, my siblings and I all attended the marriage.

After the marriage two photographs were taken of all '*Yôga Mitrās*' (*Yôga Friends*) who gathered for Prayers. Due to some urgent works my Father and Grandfather, could not join the picture gathering and left Tirupati immediately after the marriage. One Photograph was of all Male Members and the other was of all Female Members. In the absence of my Grandfather I was seated to the right side next to Gurudev Prabhakara Sastri in the picture gathering. One can see in the picture gatherings all the family members of Gurudev Prabhakara Sastri along with his brothers and their families, my Mother, sister and brother, uncles Vissa Subrahmanyam, Varanasi Subrahmanyam and his brother.

ⁿ To the best of our knowledge, Gurudev VPS, Sri NRBV and other mediums used to hold Equinox Prayers on 21st March and 22nd/23rd September. 23rd September happens to be Mother Venkamma's Birth Day also. Even today the Yoga Sadhakas do the same. However Modern Astronomers Show the Equinoxes as shifting from year to year between 20th to 22nd March and 20th to 23rd September.

^l Grandfather started the Special Prayers on 15th August 1947 when India got its Independence from the British Rule. I understand that after the Special Prayer He addressed the Yoga Disciples at *Sītārāma Vilās*, Foretelling them that the Event Signifies Independence from the Continuous Life Cycles of Birth and Death for the Human Beings leading to Eternity of Life through Master CVV's Yoga Soon! [See References at the End of this Article for Further Information on Independence.]

<https://en.wikipedia.org/wiki/Equinox> https://en.wikipedia.org/wiki/Axial_precession



1 - Gathering of Yoga Mitras at Tirupati, *Sītārāma Vilās* on 29th May 1949 (Male Members with Sri Prabhakara Sastri) From Left to Right: -Top Row – Standing...

(1)Ramana, (2)Narasimhacharya, (3)Venkat, (4).....(5)Parthasarathy Nayudu, (6) Vennelakanti Muniswami,(7)Veturi Sundara Murthi, (8)Singaraju Satchidanandam,(9)C.Deendayal Nayudu, (10)Udayagiri Srinivasacharyulu with daughter Seshamma, (11)C.Subbaraman, (12)Rani Suryanarayana, (13)Veturi Guruprasad, (14)Veturi Sundara Ramamurthi, (15)Vissa Subrahmanyam

- Middle Row – Sitting...

(1)Veturi Sankara Sastri, (2)...(3)Kotta Venkateswara Rao, (4)Paramatmuni Radhapati, (5)Madabhushi Venkatacharyulu, (6)Vissa Appa Rao's grandson Jr. Appa Rao, (7)Veturi Prabhakara Sastri, (8)Vennelakanti Munikrishnayya, (9)Chandragiri Srinivasulu Chetty, (10)Anantha Sriramulu Setti, (11)Nayanar Subbayya Setti, (12)Veturi Chandrasekhara Sastri

- Front Row - Sitting... (1)Kotta Madhava Rao, (2)Kotta Ramakotayya, (3)Enaadi Setti, (4)Ramanayya, (5)Veturi Yoganand in the Lap of Bheema Rao, (6)Veturi Srivatsa in the Lap of Varanasi Subrahmanyam, (7)Varanasi Ramamurthy, (8)Kondra Subbayya Setti, (9)Mabbu Sundara Ramayya, (10)Sriramulu Setti, (11)Mabbu Krishnayya, (12)...., (13)Samiyar



2 - Gathering of Yoga Mitras at Tirupati, *Sītārāma Vilās* on 29th May 1949 (Female Members with Sri Prabhakara Sastri) Top Row - Standing: Sri Prabhakara Sastri along with Maid Servants

Middle Row - Sitting : From Left to Right – (1)Veturi Lakshmidēvi with Sukanya (Ganesan) in the Lap, (2)Sulochana, daughter of Venkata Subbayya, (3)Manchala Subhadra in the Lap of Veturi Kamalamba, (4)Vissa Lalita, (5)Kotta Rangamamba, (6)Lanka Syamalamba, (7)Veturi Mahalakshamma, (8)Karumma, wife of Vennelakanti Munikrishnayya, (9)Veturi Sitamma, (10)Subbalakshamma, (11)Manchala Sundaramba, (12)Veturi Santha, (13)Lanka Prasunamba, (14)Challa Mahalakshamma

Front Row – Sitting : (1)Timmavajhala Tripura, (2)Singaraju Indiradevi with daughter Yashoda in the Lap, (3)Veturi Chiranjeevi, (4)Varanasi Sujata with Vissa Vardhaman in her Lap, (5)Vennelakanti Manjula, (6)Veturi Yoganand, (7)Jayamma, (8)A.V.Sarojamma, wife of A.V.Srinivasacharyulu with Veturi Srivatsa standing behind her, (9)(Vissa)Pingali Rajeswari, (10)Veturi Indira, (11)Sulochana, (12)(Veturi) Kasibhatla Sarala, (13)(Veturi)Ravi Vinatha, (14)Veturi Sadananda Murthy

On one occasion Grandfather asked Uncle Sundara Murthi to post an important letter in the post box nearby. As uncle was preoccupied with some work, he asked me to drop the letter in the post box near Sri Srinivasachari's house in the *Rāmūlavāri Uttara Māda Street* at a short distance from *Sītārāma Vilās*. I did drop the letter sincerely as per his request. Unfortunately due to some unknown reason, the letter did not reach the intended

destination on time and Grandfather angrily chided uncle for delegating the duty to me. My uncle was very much upset at the scolding and did not take food and retired to the second floor terrace above. I remember grandmother entreating uncle dearly from the first floor terrace to come down and take food.

Grandmother's cooking:

I remember my grandmother's cooking at her house in *Sītārāma Vilās*, Tirupati during the years 1945-1950. In those days the cooking was done on both – *'Kattela Poyyi'* (big fire-wood stove) and *'Boggula Kumpati'* (charcoal stove). Milk used to be boiled on the *Kumpati*. Also *'Kandi Pappu'* (Red gram or *Tūr dāl*) used to be first fried on low simmering heat and then cooked with water on the *Kumpati*. It was having a good flavour and taste. Another palatable item was her *'Mukkala Pulusu'* (vegetables and drumsticks soup). Her vegetable Curries, Chutneys, Pickles, Sweets and Snacks as well as Tiffins (light meal items) – *Upma, Iddli, Pongal, Vada*, used to be 'mouth-watering'. She was avoiding both *'Chinna and Pedda Ullipāyalu'* (Garlic & Onion) in her cooking and pickles. Like the legendary *Annapūrna, consort of Lord Siva of Vāranāsi*, she used to cook and serve hot and delicious food to everyone. Smt. Mahalakshamma had a lot of Patience and also hard working. The fire wood for cooking and hot water for bathing purposes used to be kept in the store near the kitchen. Once I understand that while she was picking up the firewood one red scorpion stung her and she was writhing with pain. Grandfather Sri Sastri prayed to Master CVV for her speedy recovery.

Some of the Qualities of Grandmother: Her culinary skills of cooking, hard work and patience, affection to family members etc. – were imbibed by my Mother Smt. Lalita, from her.

Grandmother's Daily Chores:

Food used to be served to everyone, depending on the number of persons of the family either in the kitchen or in adjacent room. Of course, Grandfather was served in the adjacent room. Sometimes when many relatives and disciples arrive for Prayer, food was served in the adjacent long inner *'Chāvidi'* (Veranda). Late after evening Prayers some *sādhus* and poor people used to ask for food – *"Māta Kabalam Pettamma.... "(Mother, give us a morsel of cooked food) - at the house door from the street, and she used to offer them kindly. On some Tuesdays in the morning hours some sādhus used to ask for "Mangalāram.... Madi Biccham....etc."* They were asking for uncooked food grains and lentils, which they will take back and cook themselves. Grandmother used offer them liberally.

In connection with Prayers many persons used to come from different parts of South India and seek continuous treatment for their relief. Some of them were staying at Sri Sastri garu's house and take food there. Due to the intense action during the Prayer, Grandfather was requiring hot or cold milk or coffee, or cold soft lime juice, for consumption by him or the disciples. Grandmother was always readily providing the same.

After dinner by all the family members, grandmother was daily cleaning the kitchen and used to boil milk on the *Kumpati* and after cooling arrange for fermentation to curd for the next day's lunch. Then she used to retire to the terrace for sleeping. During morning hours she used to churn the curd for separating butter and butter milk. The butter when accumulated in sufficient quantities, used to be heated for the preparation of *'Neyyi'* (*Ghī* or *Clarified butter*).

In the Day time my aunts, Mother and Grandmother used to make garlands out of Flowers: *'Malli'* (*Mogra*), *'Jāji'* (*Jāsmine*), *'Maruvam'* (*Sweet Mārjoram*), *'Davanam'* (*Southern Wood or Sweet Artemisia pallens*), *'Chāmanthi'* (*Chrysanthemum*), *Kanakāmbaram* (*Red Crossandra or Red Fire Cracker*), etc. Some garlands are for Master CVV's Picture in the Prayer Hall. Also small units of these were worn by the females of the House. We were taking variety of fruits: *'Banginapalli Mangô'*, *'Batta'* (*Môsambi'* or *Sweet lemon*), *'Kamalā phalam'* (*Sweet ôrange*), *'Anāsa pandu'* (*Pineapple*), *'Dānimma pandu'* (*Pomegranate*), *'Pumparapanāsa'* (*Grapefruit or Puplemôse*), *'Panasa pandu'* (*Jäckfruit*), etc. cut by them. Grandfather was showing them the *Fine Techniques of Fruit Cutting*.

I also remember Grandmother working late on some nights to prepare some delicious sweets and snacks: Sweet *'Gavvās'*, *'Kajjikāyalu'*, *'Kājās'*, *'Salt Gavvās'*, *'Murukulu'* and *'Kārappūsa'* (food recipes made of flour of Bengal gram, white rice etc.). At the time of Marriage of aunt Sujata Grandmother led the children into the House of Kocchi Venkateswara Rao, near *'Sītārāma Vilās'* and offering the tasty sweet samples of *'Arise'*, *'Laddu'*, and salt *'Pappu Chekkalu'*, and *'Salt-Pepper Gāre'* - preserved in a big container and which were served to the invitees at the marriage.

Travel to Sri Venkateswara Swamy and Sri Kalahastiswara Temples with Grandparents:

In one of the visits to Tirupati, I remember once my travel in the company of Grandmother Mahalakshamma to the Temple of Sri Venkateswara on the Tirumala Hills. This journey was on a bullock cart along the then newly built road on the way up the Hills. The journey was in the late evening with pleasant twinkling stars in the night sky, associated with the jingling bells of the bulls and cool air and fragrance of the flower plants of the hills! On another occasion I remember travelling with Grandfather Sri Prabhakara Sastri gāru to the *Srīkālahastīsvara* Temple when he went there to examine the sculptures, inscriptions and palm leaf manuscripts for ancient texts.

Visits of Grandparents to our Houses

I do not remember any visits of our Grandparents to our houses at Visākhapatnam and Rājahmundry during 1940-1943 as these were my First four years of life after my birth. I understand that my Grandparents safely escorted me as a new born, along with my Mother in early 1940, to Grandfather Prof. Appa Rao's House in Visākhapatnam.

Later on when I was staying with my Mother at Prof. Appa Rao's House at Rājahmundry Grandfather Sri Sastri garu visited us. At that time my Father was working at Stanley Hospital, Madras. During 1943-1947 myself and Mother and after some time Vissa Grandfather and Uncle Vissa Subrahmanyam also joined us at Father's place in Mylapore, Madras. At Madras, Grandfather Sri Sastry used to visit from Tirupati, but was staying at the House of his Disciple Sri Kambhampāti Satyanārāyana Srēshti, in Triplicane. Sri Srēshti gāru was popularly known as *Chetti gāru*, and was selling Freshly Prepared '*ghī*' (Clarified butter). My Vissa Grandfather, Father and myself used to attend the Prayer sessions there. Once in one of the beginning visits Sri Sastry garu along with my Father met one of his Students – Sri Sarma, Founder of the Children's Garden School, a Montessori System based School and enquired after my education at his School. I remember the visits of Sri Sastry gāru at our Brodipēta House in Guntur during 1947-1949, while He was giving Radio Talks at Vijayawada, or while going on Archaeological search visits to coastal Andhra.

At the time of the delivery of my youngest sister Ushasri at our *Mahārānipēta House*, Visākhapatnam on 9th January 1953, Grandmother Mahalakshamma and aunt Vinatha visited us. They stayed for some days with us at our house.

Sri Prabhakara Sastri's Niryanam (30th August 1950)

Due to our misfortune Gurudev Sri Prabhakara Sastri garu left his Physical Body ('Niryānam') after brief illness on the evening of 30th August 1950. At that time my Grandfather Prof. Appa Rao was with Sri Sastri garu at his house in Tirupati and consoled Grandmother Smt. Mahalakshamma gāru. The day after, that is on 31st August 1950 my Parents from Guntur, Sri Sastri garu's brother's families from Jaggayyapēta and Muktyāla, and many disciples from outside Tirupati arrived at Sitārāma Vilās. At that time I stayed back at Guntur to attend to my School. In those days my uncle Sri Sundara Murthi was working as a Lecturer at the *S.V.College, Tirupati*. Later on he joined the *Osmania University* for his M.Sc. and Ph.D. in Organic Chemistry. My Second Uncle Sri Guruprasad was working at Hyderabad in *Central Commercial Taxes Department*. Uncle Sri Ananda Murthy was studying his B.A. (Hons.) Telugu course at the *Presidency College, Madras*.

After the Niryanam of Gurudev my Grandmother moved over to Madras for a brief stay during 1951-1952 (?), along with daughter Vinatha, daughter-in-law Lakshmidevi and sons and daughters of Sri Sundara Murthi. Along with them some children of Sri Prabhakara Sastri's brothers moved to *Madras*. The children had their school education there, while Uncle Ananda Murthy completed his B.A.(Hons) course. In those years I continued my middle school studies at Visākhapatnam. My Father was then working as *Professor of Anatomy, at the Andhra Medical College, Visākhapatnam*. We never visited Madras during that period.

Grandmother's Stay at Hyderabad (1953-1966)

I remember two visits to the Grandmother's house at *Old Nallakunta in Hyderabad (1953-1963?)*. At this House all my maternal uncles – Sri Sundara Murthi, Sri Guruprasad and Sri Ananda Murthy and aunt Vinatha were living together. In the year 1963, Uncles Sundara Murthi and Guruprasad were allotted *Flat Nos.1 & 2, Block 8, at the*

Vigyānpuri Housing Colony, Vidyānagar on the Osmania University Road, while uncle Anandamurthy was allotted a Flat at New Vijayanagar Colony, near Mallepalli, Hyderabad.

During 1954-55, while visiting *Aunt Smt. Sujata and Sri Varanasi Subrahmanyam* at *Gôpālapuram, Madras* Grandmother Smt.Mahalakshamma suddenly fell sick and Grandfather Prof. Appa Rao and Father Ramachandra Rao visited her for Prayers for her Recovery. While Father came back to Guntur after some time, Grandfather continued his stay there for more days. Later on in the summer of 1955 my Father, mother and we children went by road in a car to spend few days with them at *Gôpālapuram*. During that visit our family and uncle Subrahmanyam and aunt Sujata visited the *Historic Pallavā Rock Temples and sculptures at Mahābalipuram*. Later on we visited Grandmother at Nallakunta, Hyderābād during the *Dīpāvali* Festival of 1956 and again during the summer of 1957. At the Nallakunta house Grandmother was agile and cooking food and going to the market for the purchase of fresh vegetables.



Smt.Mahalakshamma with Mother Venkamma in Vijayawada at the Marriage of Smt.Vinatha with Sri Ravi Ramamurthy (18th February 1959)

We met her again during the *marriage of Aunt Vinatha at Vijayawada* (18th February 1959). This marriage was with *Sri Ravi Ramamurthy of Pondichery*. At this marriage *Mother Smt.Venkamma, wife of Master CVV* was present. Even though Mother Venkamma attended the marriage of Aunt Sujatha at Tirupati in May 1949, I do not remember seeing her then! Our next visits to Grandmother was at the marriages of Uncle Guruprasad with Smt.Visalakshi at Vijayawada and Uncle Anandamurthy's marriage with Smt.Chandrakala at Nellore.

After my post-graduation at Andhra University, I visited Grandmother in 1962 along with my Grandfather Prof. Appa Rao and Parents. Later on I joined the *National Geophysical Research Institute, Hyderābād* as Scientist in September 1963. I was staying at uncle Sundaramurthy's house B8/F2, *Vigyānpuri, Hyderābād*. I had a good memory of Grandmother at that house. At the *Vigyānpuri* House she had a setback in her energy levels and was not moving out of the house. However she was cheerful and smiling. We used to do regularly morning and evening Prayers with her. She was compassionately listening to the personal problems of some persons coming from outside and Praying for their relief. I remember Smt.Kalpavalli garu from Vijayawada, Sri A.V.Srinivasacharyulu garu from Tirupati, Sri Rāmakōṭṭayya gāru from China Kākāni, Sri Padmanābha Swāmy from Rājahmundry whenever they were coming to Hyderābād for some personal work were coming for Prayers with her. My grandfather Prof. Appa Rao had an operation for cataract in the second half of 1963 at Hyderābād and he visited her at that time.

During the early months of 1964 Sri Varanasi Subrahmanyam gāru came on long leave from New Delhi with Aunt Sujata and daughter Yoga Jyotsna and were staying at a house near Uncle Sundara Murthy's *Vigyānpuri* Residence. Sri Subrahmanyam's younger brother Sri Ramamurthy's marriage took place in the summer of 1964 at Hyderabad. My parents and Grandfather Prof. Appa Rao attended that marriage. After the marriage Sri Subrahmanyam gāru due to a brief illness suddenly left his physical body (*Kanumarugu*) on the 10th June 1964. At that time Grandfather visited the *Vigyānpuri* House and wept before Grandmother regretting the sudden bereavement of Young Subrahmanyam garu, while an aged person like him is still alive. That was the only occasion I saw tears streaming down the eyes of Grandmother.



Smt.Mahalakshamma at the Vigyanpuri House, 1963

Kanumarugu (Niryānam), 1966

In the year 1966, Prof. Appa Rao garu, after a brief illness at my Uncle Vissa Subrahmanyam's House in Gaganmahal Road, Hyderabad suddenly left his Physical Body (*Kanumarugu*) on the evening of 30th July 1966 (Sunday-*Adhika Ashādhā Shukla Pournami Ghadiyalu*). Grandmother Mahalakshamma garu received the news with a great composure. After the last Rites of grandfather my Father visited her. Later on in the same year grandmother had a sudden stroke and developed partial paralysis on the left side. At that time my Father was working as Principal of S.V.Medical College, Tirupati. Both my Parents along with Sri A.V.Srinivasacharyulu visited to see grandmother and prayed for her recovery. While Father and Srinivasacharyulu left after some days to attend to some urgent works at Tirupati, my mother stayed for some days at Vigyānpuri. Mother along with aunts Lakshmidēvi and Sujata were attending to Grandmother. In spite of the physical condition grandmother was well composed and quietly praying to Master CVV. We were all praying regularly for the recovery of Grandmother. Suddenly Grandmother left her Physical Body (*Kanumarugu*) on the early hours of 13th October 1966.* After lighting fire to her mortal remains at the *Adikmet* cremation ground near Osmania University there was a heavy downpour of rain for a very long time. This is symbolic of God's Blessings to her Soul in the last Journey of her present physical life! ** We feel her Soul is watching us from above silently and guiding us in our spiritual development.



We pray for the establishment of Immortality soon on this earth. We also pray for return to the earth by Master CVV, Gurudev VPS, Grandmother Mahalakshamma, and other Disciples of Master CVV along with their Permanent Physical Bodies.

Foot Notes:

- *- 1. In a similar case, I understand that Sri Aurobindo Ashram's Mother (Blanche Rachel Mirra Alfassa) was Immobile With paralysis and confined to an easy chair for many months and Praying silently in her last Days of her Physical presence - [20th May - 17th November 1973] – "*Mother in Immobile Condition*" http://www.aurobindo.ru/ma_dates_e.htm]
2. Similarly my Mother Lalita was bedridden with partial paralysis and silently praying in her last few Months of Life before leaving her physical body (*Kanumarugu*) on 16th September 1993 (Adhika Bhādrapada Month) at Salem, Tamilnadu.
3. Interestingly the Punya Tithis of Both Mother Lalita and Grandmother Mahalakshamma Fall on the Same Lunar Day: *Bhādrapada Bahula Chaturdasi of Mahālaya Paksham*. (14th Day after the Full Moon of Bhādrapada Month)
- ** - 1. I also came to know from Uncle Sundaramurthi that there were showers of rain after lighting of fire to the Mortal remains of Grandfather Sri Prabhakara Sastri garu at the *Cremation* ground of Tirupati on the evening of 30th August 1950. **Foot Notes:** *Continued on Next Page >>>*

Foot Notes: Continued

2. Also at the time of lighting fire at the mortal remains of Grandfather Vissa Appa Rao at the *Cremation Ground* in Hyderābād on 30th July 1966 there were showers of rain.

3. I read about Master CVV's Niryaṇam: "He left his physical body exactly as predicted by him. When the People carried the body for cremation, thunder clouds rose in the sky and a heavy downpour ensued. The People were wondering as to how to cremate the body in such a heavy rain. And then, the river Swelled and the flood carried his body, yonder unto eternity."

<http://dev.worldteachertrust.org/en/web/publications/books/aquarianmaster/main#bio - data>

In my view: Such Events do happen for Avatāra Purushās and Mahāyogis.

¹ Interestingly there is a significant coincidence of 15th August with the Birth day of Sri Aurobindo (Aug 15, 1872 - Dec 05, 1950). Initially he worked for the Independence of India from the British Rule and later on worked on Yoga which aims to manifest the descent of the Supramental Truth- Consciousness, into the Human mind, life, and body. This will enable the full power of the Truth-Consciousness to work in the nature. www.sriarobindoashram.org/sriarobindo/

For more Information on the Food Tastes of Sri Veturi Prabhakara Sastri and Smt. Veturi Mahalakshamma – See In this Publication: Article 4.5 'Specialities of Prabhakara Sastri': by Vissa Lalita;

Article 4.14 – 'I and my Eider Brother' by Dr. Veturi Chandrasekhara Sastri;

Please see also – 'Madhura Smrutulalo Mā Amma' by Vāranāsi
Sujāta ps.128-160 - from Mā Ammagāru, 2014.

*For more Information on Telugu Words of Indian Vegetables, Fruits, Plants etc. See References below:

1. https://en.wikipedia.org/wiki/List_of_plants_used_in_Indian_cuisine
2. <http://www.awesomecuisine.com/indian-vegetable-names-english-hindi-tamil-telugu-kannada>
3. <http://geetharaniakinapally.blogspot.in/2009/07/vegetable-names-telugu-to-english.html>
4. <http://recipetable.blogspot.com/2014/05/names-of-indian-spices-lentils-in.html>
5. <http://suresh-english.blogspot.com/2013/11/50-more-names-of-indian-fruits-in.html>
6. http://crrhndia.org/common_indian_plants/L10.htm
7. <http://www.itslife.in/gardening/creepers-gardening/malati>
8. https://en.wikipedia.org/wiki/Telugu_cuisine

4.10 VERSATILE GENIUS – SRI VISSA APPA RAO *

By

VISSA LALITA +

In the Souvenir being published in connection with My Revered Father-in-Law Sri Vissa Appa Rao's Centenary Celebrations, I am making this Humble Contribution to Present the Events known to me and seen by me apart from a description of valuable services rendered by him in various fields.

He attracts the attention of everyone. He has a tall personality, fair complexion, always with a smiling face and a nature of affectionate conversation indicating him as an integral person. There used to be a speciality in his dress code. While going to the College, and on special occasions He used to wear a Close Necked Long Coat, 'talapāga' (White Cloth Headgear), 'pancha' (Loin Cloth or 'dhōvatī'), Socks and Shoes. On Special Occasions he used to wear – a short coat, pancha, white shirt and a folded 'uttariyam' (Scarf like Upper Cloth, folded and put on the shoulder). This type of Special appearance was adopted by three well known individual scholars of the Presidency College: Prof. Vissa Appa Rao, Prof. G.S.Sarma and Dr.Sarvepalli Radhakrishnan.



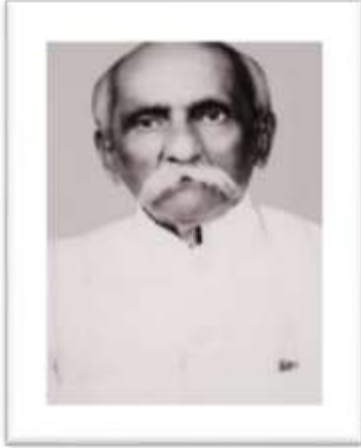
Prof. Vissa Appa Rao
(24th May 1884 – 30th June 1966)

*Translation of Telugu Article: 'బహుముఖ ప్రజ్ఞాశాలి శ్రీ విస్సా అప్పారావు గారు' from "Archana: Proceedings of the Centenary of Vissa Appa Rao, 1984".

Translated and Abridged by Vissa Appa Rao (Junior).

+ Smt. Vissa Lalita was the Wife of Dr. Vissa Ramachandra Rao and the Eldest Daughter-in-law of Prof. Vissa Appa Rao.

[Introductory Note by the Editors of Archana: This Article Explains that "Prof. Appa Rao was having a great Interest and affection in Studying the Developments in Modern Sciences and at the same level He was also having equal Concern and Interest in the Study and Promotion of Ancient Sciences. He used to make a thorough Study of any subject before ascertaining its Validity and accepting it. He was having Both Generosity and Gracefulness. He was having principled values in his life and also a strict disciplinarian in his dealings with people".]



Prof. Vissa Appa Rao
(24th May 1884 – 30th June 1966)



Smt. Vissa Lalita
(28th November 1920 – 16th September 1993)

Sometimes when he was talking he used to be frank and harsh and his words were difficult to bear but in his heart he was having love and affection. He was not appreciating Persons who come in need of help and finance, hiding the matter and talking in an awkward way. On recognising such persons he was scolding them severely. But at the same time he was extending all the help they need before sending them back! He was recognising worthy issues in the society and sparing no efforts in the promotion of worthy and talented persons and institutions. *He was also extending financial help for the publication of ancient musical literature. He extended help in the Resurrection of ancient dance form Kuchipudi, astronomy, calendar reform based on ancient Panchanga Systems, Jyotish Sastra and Predictions, Arts and Painting, He wrote many articles, and published many books. Many of his articles, radio talks, and addresses at many organisations were compiled and published as 'vyāsāvali' (వ్యాసావళి) Books.*

Family Traditions in Classical Music:

Along with the Developments in Physical sciences he was equally interested in the Classical Music of South India. While working as a *Professor of Physics at the Presidency College, Madras* he was also working as a *Member of the Committee of Music Academy, Madras* participating in all their academic discussions and sessions. He described in detail the atmosphere and practices of his Period in his Article '*ānāti sangīta kutchērīs*' (Music Concerts of those Days). In his Childhood in *Peddāpuram (East Godavari District)*, his Mother used to get up early in the Morning and while doing her Daily Household Chores used to *Sing Adhyātma Rāmāyana Kritis of Munipalle Subrahmanya Kavi, Bhadrāchala Rāmādās Kīrtanās, Tarangams of Nārayana Thīrtha, and Jayadeva's Ashtapadīs* etc. During their free times the ladies from their neighbourhood used to come and learn those Keertanas from her. Sri Appa Rao was telling that this environment created in him a lasting interest for music. Later on he went to *Amalapuram* for his High School Studies, and *Sri Chaganti Veerabhadrayya, Headmaster of the School* used to learn Karnātik Music from Sri Krishnayyar of Tamilnadu. Also the family members of Sri Veerabhadrayya were learning music from the artist. Later on Sri Appa Rao became a son-in-law of Sri Veerabhadrayya and the music environment in his house laid a deep foundation in his life.

Saint Tyagaraja Keertanas:

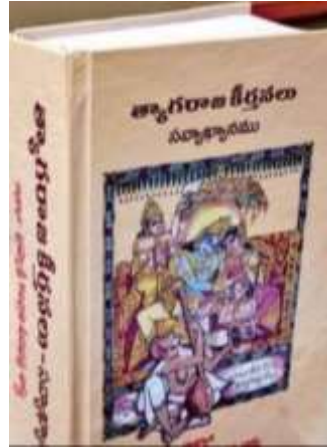
Saint Tyāgarāja[^] Kīrtanās were composed in Telugu and Sanskrit. As his literature was available in Telugu only, the Tamil language South Indians while singing the Kīrtanās were giving importance for Raga and Tala only while they were not able to pronounce the telugu words properly. Their singing was detrimental to the Sāhitya of Tyāgarāja. Examples: 'Endu tāginādō' for 'Endu Dāginādō'; 'Rā rā Ravikala Sōma' for 'Rā rā Ravikula Sōma'; 'Manavyālakim parra datte' for 'Manavyālakimpa rādāte' etc.

To educate the Telugu, Tamil and other language speakers Sri Appa Rao made efforts to get a Complete Collection of *Srī Tyāgarāja Kīrtanās* and publish them with their Complete Meaning (*Vyākhyānam for the Sāhitya*).

[^] *Saint Tyāgarāja (4th May 1767 - 6th January 1847) was a Devotee of Rāma and one of the greatest Vāggeyakārās of Karnātik Music.*

In Rājāhmundry the *Zamindār* of *Kāndrēgula* Established One *Gautami Vidyapeetham* and Sri Appa Rao started a *Madras Committee for the Vidyapeetham* in 1946.

This Madras Committee had many well-known members including Justice Sri P.V.Rajamannar. The Committee published many books and one of them was the *Tyāgarāja Kīrtanās with a Vyākhyānam by Srī Kallūri Vīrabhadra Sāstri*. Another Publication was '*Rare and unpublished Kīrtanās of Tyāgarāja with Musical Notations in English*'.



Tyāgarāja Kīrtanās with Meaning and Commentary by Srī Kallūri Vīrabhadra Sāstri

Srī Kallūri Vīrabhadra Sāstri was a Pandit well versed in *Purānās* and was supported by Sri Appa Rao. All the initial 1948 Print Run copies of Tyagaraja Keertanas were exhausted in a very short period. Many persons used to write to Sri Appa Rao asking for the availability of the same. Due to some reasons Sri Appa Rao could not get the Publication Reprinted. But in 1985 according to a Resolution the Madras Committee the Copy Right for the Publication has been handed over to Srī Kallūri along with the Blocks of the Publication for a Republication. Unfortunately the Reprint could not materialise till 1975 when Srī Kallūri *republished the same in a different Format in Two Volumes with Subsidy from the Tirumala Tirupati Devasthanam*.⁺

Kshetrayya Padams:

'*Kshētrayya Padams*' occupy a high level in the Tradition of Karnatik Music. *Kshētrayya*[#] was well versed in the '*Bharata Nātya Sāstra*' (Science of Dance outlined by Bharata Muni). He was a great scholar in music. He while singing his Compositions, used to Express the Meaning through '*Abhinaya*' (Dance action that is expressive of sentiment), Experience the Feelings, and himself felt the sentiments in his body and soul. He was a native of *Muvva* village in the Krishna District. His original name was '*Varadayya*' and he composed Padams on his favourite Deity '*Gōpāla*' of *Muvva*^m temple, with the Padams ending on the Name of '*Muvva Gōpāla*' as the '*Mudra*' (Sign). He also wrote Padams on Deities of other Places. After some time he became a '*Virāgi*' (Renunciate) in worldly pleasures. Since he was going around several Temple '*Kshetrās*' (Places) in South India extensively he was called as '*Kshetrayya*'. All this information was discerned by Sri Appa Rao garu through a serious research and was detailed in his Foreword for the Compilation of '*Kshetrayya Padams*'.

After *Kshetrayya's* death many of his popular Padams were being sung and set to Dance through *Abhinaya* by '*Devadāsīs*' (Ladies attached to the Temple Service). Over Centuries the interest of people in Dance by *Devadāsīs*

⁺ All the Revised Edition Copies of *Tyāgarāja Kīrtanās* were sold out in due course of Time. A Facsimile Edition of the Original Publication was reprinted in 2017 by the Courtesy of Dr.Prasanna Kumar Ayyagāri and Dr.Raghurāma Rao of *Visākha Cultural Association, Visākhatpatnam*.

^m *Muvva* in Krishna District, A.P. [#]*Kshētrayya* (c. 1600–1680) was a prolific Telugu poet and composer of Karnatik music.

waned and there were very few who knew the Padams. In Tamilnadu some enthusiasts in Music were still singing them. *Smt. Vīna Dhanammāl* used to sing them while playing the same on *Vīna* (Stringed musical instrument).Along

with *Dhanammāl*, her grand-daughters *Brinda and Mukta* also were singing and *continued* the tradition. While *Brinda and Mukta* were singing *One Dancer Smt. Balasaraswati was doing Abhinaya* for the same. Unfortunately many were not aware of the correct '*Sāhitya*' (wording) and '*Bhāva*' (meaning) of the *Padams*.

A nephew of Sri Appa Rao garu – *Sri Manchāla Jagannādhā Rao*, who was a *Veena Player* while he was in *Tamilnadu* for some time, heard the *Padams* being sung by an old artist near his house and noted down the *Sāhitya* in his *Note Books*. When *Sri Jagannādhā Rao* showed them to *Sri Appa Rao garu* he felt that they deserve *Publication*. With a great determination and effort *Sri Appa Rao* went over many places and collected many more *Padams* and the *Publication* was brought out in 1978 through the *Andhra Gānakaḷā Parishad* along with *Swara and Notation in Both Telugu and Tamil*. The *Swara notations* were contributed by *Sri Jagannādhā Rao*, while they were edited by *Sangīta Kaḷā Nidhi Srī T.V. Subba Rao*. Similarly 74 *Rare and Unpublished Tyāgarāja Keertanās* were also *Published with Swara Notation in Both Telugu and English under the Andhra Gānakaḷā Parishad*. Later on *Adhyātma Rāmāyana Kīrtanās and Bhadrāchala Rāmādās Kīrtanās*[®] were also published by the *Gānakaḷā Parishad*. These publications were also a joint effort by *Sri Jagannādhā Rao and Sri Subbā Rao*. *Sri Appa Rao* treated *Sri Jagannādhā Rao* as his own son and gave all support for his advancement in life.

Promotion of Art of Painting:

Sri Appa Rao was very fond of the *Art of Painting*. In the year 1911 the then *Principal of the Rājahmundry Arts College, Sri Oswald Couldrady* spotted the talent for painting in the 14 year lad *Sri Dāmerla Rāmā Rao* and gave him all support for his development. During 1916-1919 *Sri Rāmā Rao* underwent training in *Sir J.J. School of Arts* and after coming back to *Rājahmundry* made a number of *Paintings* which received many awards in *India and Overseas Countries*. He also started an *Arts School* and trained many young artists. Unfortunately the people of *Andhra* lost this *Prominent Artist* at a very young age in *February 1925*. After the tragedy both the wife and sister of *Sri Rāmā Rao* being artists, also along with the *Collaboration of two common friend artists Sri Varadā Venkata Ratnam and Chemakūr* manged with difficulty the *Art School* but were unable to keep safely many of the famous paintings of *Sri Rāmā Rao*. Seeing the situation *Sri Appa Rao* made efforts for a *Permanent place for the Art School and Paintings*. Out of the *Famous paintings* one *Water Colour Painting - 'Siddhārtha Rāgodayam'* which won a *Prize at the Toronto International Art Festival in 1924* was picked and *Prints of the Painting* were taken in *Madras*, and sold to many art lovers, philanthropists, and highly placed gentlemen and establishments. *Proceeds of the Painting* yielded some finance initially. Seeing the efforts of *Sri Appa Rao*, many young artists gave exhibitions of their own *Paintings* and donated their *proceeds* to *Sri Appa Rao* and a *New Building for the Art School* was set up on *17th May 1957*. *Further efforts of Sri Appa Rao succeeded in getting a Recognition and then from 1977 onwards the Government of Andhra Pradesh is running the School*.

Kūchipūdi Dance:

Kūchipūdi Dance is a very ancient traditional art of *Andhra Pradesh*. *Kūchipūdi village* is in the *Krishna District* and a number of *Brahmin Families* living in that village were dedicated to this art for several generations. Over the years the number of people interested in learning this art form decreased. There was a danger of the disappearance of this art since people forgot this art. Even though there were still *Masters of this art* in the early Fifties of the *Twentieth Century* in the *Kūchipūdi* and Artists like *Vēdāntham Lakshminārāyana* and *Chinta* did a lot of *Effort* in teaching the art. But people were giving importance to the *Bharat Natyam* of *Tamilnadu*. There was an attempt to look down on the *Kūchipūdi* as a *modern School dance!*

Sri Appa Rao brought *Sri Vēdāntham Lakshminārāyana* to *Visākhapatnam* during 1952-53 and *Sri Lakshminārāyana* explained lucidly the art form in detail – about the *mudras and bhava Abhinaya* and other specialities. *Sri Appa Rao* arranged a *Lecture Demonstration* by *Sri Lakshminārāyana* in the *Town Hall of Visākhapatnam*. Later on in the *All India Dance Conference of the Sangīt Nātak Academy of Central Government in 1968 held at New Delhi Sri Appa Rao presented a Research Paper and gave a lecture Demonstration explaining @ Saint Bhadrāchala Rāmādās (1621-1670), also known as Kancharla Gōpanna was a Popular Telugu Poet and Devotee of Rāma. He composed many Popular Kīrtanās in Karnātik music; Muniḷalle Subramanya Kavi composed Adhyātma Rāmāyana Kīrtanās during (1730-1780) which were popular.*

Kūchīpūdi as the Original Ancient art of Andhra and artists of the Form went to Melattūr in Tamilnadu and spread it further. He explained that an offshoot of the Kūchīpūdi Art Form was developed as Bharata Natyam. After the Delhi Conference Sri Appa Rao went around many places of the Country arranging Lecture Demonstrations by Sri Natarāja Rāmākrishna and Sri Lakshminārāyana. Further efforts by the Andhra Pradesh Government setting up the A.P.State Sangeeta Nātaka Academy led to the Recognition by the Central Sangita Natak Academy of Kūchīpūdi as a Classical Dance. The Recognition led to the establishment of a Kūchīpūdi Academy and many Kūchīpūdi Dance Schools in India. Many Artists of India and abroad learnt Kuchipudi dance and also started schools abroad.

Publication of Mridanga Tatwam:

Late Sri Dharmāla Rāmāmūrthy was a great *Mridang (Musical Percussion Instrument) Vidwan*. He collected valuable information on Mridang from *ancient Sanskrit Manuscripts* and wrote a book titled '*Mridanga Tatwam*'. He was not in a position to get it printed and on the advice of someone approached Sri Appa Rao garu for help. Sri Appa Rao arranged a Lecture Demonstration by Sri Rāmāmūrthy at the Madras Music Academy Annual Conference before well-known Mridanga Players and Musicologists. As Sri Appa Rao himself was a well-known Musicologist, explained that the Book deserves a Publication. Sri Pālghāt Mani Ayyar and other top Mridanga Players Recognised this as a Standard for the Art Form. With the financial assistance from *Lalita Kajā Academy* and other voluntary contributions the *Publication* was brought out in 1968. The Publication acknowledged the Technical and Physical Help of Sri Appa Rao in the Printing. ^M

Promotion of Vipra Vinōdulu:

Sri Appa Rao was interested in promoting old knowledge practices. Once one group of '*Vipra Vinōdulu*' (*Brahmin Magicians*) came to meet him. He arranged an exhibition by them and many people from the neighbourhood visited our house to see their skills. When a curtain was opened viewers could see Complete Arrangements for '*Devata Archana*' (*Goddess worship*) with '*Pūja Pītham*' (*Pedestal for Keeping Goddess*), '*Ganta*' (*Pūja Bell*), '*Puja Dhupams*' (*Puja camphor and incense sticks*), '*Dīpams*' (*Oil lamps*), Cooked Food Items and Fruits for '*Naivēdyam*' (*Offerings*) to Deity etc. were all ready. Many People think this as a *magic or confidence trick*. Out of the *Naivēdyam offerings* – '*Gārelu*' (*Deep Fried Urad dāl Vadās*), '*Būrelu*' (*Deep fried sweet balls of gram dāl, jāggery or sugar and cardamom powder*), and '*Kajjikāyalu*' (*mixture of roasted semōlina, poppy seeds, nuts, a subtle sweet flavor of dry cōcōnut and sugar laced with a tinge of cardamom*) – were given to us for eating and they looked real and tasty. People enjoyed their presentation. After the distribution of the offerings we requested the Vipra group to take food in our house. Their capacity to take food was really marvelous! Three times we cooked food in our house and served them. They challenged that they will not leave any item and consume everything. All the fruits and buttermilk available in our house they consumed fully. They also surprised us announcing that there are no food grains or vegetables or fruits left in our house at that moment! It was a rare view of a miracle for us.

Benign Professor:

Sri Appa Rao extended assistance to many poor and needy students in Rajahmundry, Madras and Visakhapatnam by paying the examination fees, tuition fees etc. He also gave money to many others who Did not get their scholarship fees in time to continue to study without break. Many of his students qualified and rose to the positions of Senior Secretaries in the ICS and IAS Cadres and some occupied high positions in many technical and scientific organizations. Nobel Laureate Prof. Chandrasekhar was his student in the *Presidency College, Madras*.

On the Request of Sri Kattamanchi Ramalinga Reddi, Vice Chancellor of Andhra University Sri Appa Rao took Retirement one year earlier from the *Principalship of Rājahmundry Arts and Training Colleges*, and joined as the *Principal of Andhra University Colleges, Visākhatnam*. He Contributed for the Development of the University and its Faculties. He took a special initiative to get a Learned Scholar appointed in the University Teaching Faculty. He also contributed from his Monthly Salary – Rs.25.00 to a Studentship and Rs.75.00 to a Research Scholarship Regularly. For many other students he arranged Food and Residential Accommodation in his own Residence.

^M *Mridanga Tatwam* has been reprinted as "Theory and Practice of Mridanga by Dharmāla Rāma Murthy and Venkateswara Rao" and is now available on <http://ebooks.tirumala.org/Product/?ID=1934>

He used to be strict and also straightforward in his administrative job and dealings in the University Senate. Due to some unforeseen developments he quit his job before the Completion of his Contract with the University.

He was sending money regularly through Money Orders to many needy people. He was for a long time giving Financial Assistance to one of his own Childhood *Guru* (Teacher) as long as he was alive! Many of his Philanthropic acts were never disclosed to others. He was giving encouragement to promising young artists by arranging special programs before invited audience in his own house. He was telling many worthy things of knowledge to the children of the house. He was explaining that such knowledge is precious and not taught in educational institutions.

Family Traditions in Music and Telugu Literature:

Musical knowledge was known to my Mother-in-law, her daughters and also her sisters' family members. My Father-in-law was also having a good voice and he was singing melodiously poems from Telugu Classical literature – *Gajendra Mōksham*, *Rukmini Kalyānam*, *Māhābhāratam*, and *Dāsarathi Satakam*^P. Sri Appa Rao's Father and his Father's Elder Brother were both having knowledge of Literature. Sri Chellapilla Venkata Sastri, *Andhra's Poet Laureate and also the Guru of Sri Veturi Prabhakara Sastri* was staying at *Kadium*, a well-known place for Nursery Plantations near *Rajahmundry* and he was regularly visiting Sri Appa Rao's residence. During his visits there used to be a gathering of poets and their recitations. This way he was also having knowledge and interest in Literature. My daughter Rajeswari started learning Music from a teacher at the age of 8 years onwards under the supervision of Father-in-law. He used to correct the teacher also whenever necessary. Daily different type of persons used to visit him at the house and request him for speaking on various topics and issues in their association meetings and also request for Articles on Special Topics for their Souvenirs and Magazines.

Personality and Activities:

He was maintaining Punctuality and also talking to the Point in the meetings. He was disciplined in life and getting up on time in the morning, taking bath and taking afternoon rest etc. He used to go for walk regularly. He was taking food without chilies and spices and also in limited quantities only. *Whenever he was going out of the house on some work he was acquainting every member of the house about where he was going, on what work and when he was coming back. After coming back home he used to talk to every member of the family and find what they are doing at the moment.* Many people do not think these are necessary in life!

He was a Member of the Advisory Board of Music for the All India Radio, Sangit Nātak Academy, and Sāhitya Akademi. He was also on the one man Committee to assess the Music Colleges at Vijayanagaram and Vijayawada and on his Recommendations New Syllabi, Subjects and Post Graduate Degree Courses were started at these institutions.

Astrology and Yoga:

He was interested in Astrology as a Science and also in the '*Nādi Granthās*'. He was drawing '*Jātaka Chakrās*' (Horoscopes) and *Explaining the Past and Foretelling Future*. Many astrologers used to Foretell through their '*Dēvī Upāsana*' (Devī Puja) Powers and also through '*Prasna Sastra*' (Science of Numbers) while drawing *Jataka Chakras*. Sri Appa Rao used to meet these people and Compare his Forecasts with theirs. In the Course of time when he was in Madras He met Sri Veturi Prabhakara Sastri and came to know about the Yoga Practice of Master CVV. His friendship developed into seeking Cure for the Ill-health of his wife. His wife was suffering from Diabetes and Asthma for very long time and after the Prayer treatment she had a very good relief. After this development he became an ardent Practitioner of Yoga and was regularly attending the Prayer Sessions at Sri Sastri's House.

In 1940 my husband's youngest brother Sri Vissa Subrahmanyam, at the age of 10 years, was inflicted with a disease of nerves known as '*Chorea disease*' in Visakhapatnam. The doctors revealed that there is no treatment available for the same and the patient needs a lot of rest. The disease leads to a development of heart weakness and

^P '*Gajendra Mōksham*' and '*Rukmini Kalyānam*' are from the Telugu '*Srimadāndhra Mahābhāgavatamu*'^m written by Saint Poet Bammera Pōtana (1450-1510 CE); '*Sanskrit Mahābhāratam*' written by Sage Vedavyāsa was translated into Telugu by Kavitrāyam Poets (Nannayya, Tikkana & Errāpragada) during 11th to 14th Century CE; '*Dāsarathi Satakam*' was written by Saint Poet Kancharla Gopanna also known as *Bhakta Bhadrāchala Rāmadās* in 17th Century CE. ^m A Translation of *Sanskrit Bhāgavatha Purāna* by Sage Vedavyāsa.

the patients usually may have a short period of life only! While my Father-in-law was worried at that time Sri Prabhakar Sastri garu visited Visakhapatnam and did treat him which gave some relief. He suggested that an Intense and continuous treatment is required and the boy should be brought to his House in Tirupati where the effort will be continued. Accordingly Sri Subrahmanyam was taken to Tirupati and he was treated with positive results. The Heart weakness disappeared and after three years he was Re-examined by Dr.Kutumbaiah, Physician of Visakhapatnam who declared the progress as a miracle through Yoga Prayers. Dr.Kutumbaiah was a brother of Sri Pūdipēdi Chenchayya, who was a disciple of Master CVV. Later on Sri Subrahmanyam studied privately and passed Matriculation Examination and after further higher education settled down in life successfully, and married. This event bonded the friendship of Sri Appa Rao with Sri Sastri garu.

Madras Music Academy and Musicology:

Sri Appa Rao had a modern outlook in many issues in life. Because of his outlook, and my upbringing in my Veturi house, I was lucky to know and understand many things in Music, Literature and Science and also Values in Life and able to integrate them in my own life. Sri Appa Rao was a *Founder Member of the Madras Music Academy since 1927* and was participating regularly in *Academic Discussions in the Academy's Annual Conventions and Concerts*. In the *Music Academy's Teachers College of Music - Diploma Course in Music and Pedagogy* - he introduced a *Syllabus on Physics of Music*. This course covers *The Stringed Instruments and their Vibrations, 'Nāda Swarūpam' (Physical appearance of sound), 'Tambūra Sruti' (Tuning of Vocal Music and Stringed Instruments with Tambura) and its "Prasasti' (Eminence or Guidance) etc.* The Theory and Practice of this Syllabus was introduced by him in the Course. *The Academy Felicitated him with a Citation for his Musicology Contributions in its January 1959 Annual Convention.*

Sri Appa Rao did yeoman service for the Promotion of Fine Arts in Andhra. The People of Andhra are indebted to him.



He never sought or was interested in Awards and Honours for his services. He led a Simple Life. Once a relative of Sri Appa Rao asked him "Sir, why you are spending all your earning on donations and philanthropic acts? You have no savings left for your sons." He replied that his sons have come up in life by their own hard work and efforts. He has no regrets that he did not leave them any assets. His sons also do not have any interest in his earnings. Extending a helping hand to the needy gives him satisfaction and happiness. Earning money is only for meeting the needs of life and not for saving.

In this *Centenary Year of Sri Appa Rao* we have to make all efforts to create assets for remembering his contributions to the society. This is my Hope!

4.11 THE UNFORGETTABLE GREAT MAN: OUR BROTHER-IN-LAW

SRI APPA RAO *

By

Dr.Veturi Chandrasekhara Sastri

In my Long Memory Tape Very Few Close Persons imprinted their un-erasable impressions of life. Brother-in-law Sri Vissa Appa Rao was one of them. I saw him first time in my brother's company in Madras in 1930. At that time my brother was working as a *Pandit* in the *Madras Oriental Manuscripts Library* and he was staying in a house in *Venkata Ranga Pillai Street, Triplicane*. Prof. Appa Rao was working as a *Physics Professor at the Presidency College* and staying at a House in *Nallathambi Street*, nearer to my brother's house. The distance between the two houses was nearly four furlongs (0.8044 kms).

Fourteen years before my meeting with Sri Appa Rao, my brother was initiated into the Yoga of Master CVV of *Kumbakonam* (16th June 1916). He was practicing the Yoga daily twice – in the morning and evening in his house. At the Practice some of his *Yoga Friends* (*Mediums of Master CVV*) and some people who were not keeping well were also participating. Since the sick persons were getting relief they also started regularly attending the Prayers. Sri Appa Rao's wife Smt.Rajeswaramma was not keeping well she was coming for the Prayers with her husband and sometimes depending upon the necessity, my brother used to visit their house for Treatment. According to convenience, Sri Appa Rao used to join for prayers in the Mornings and in the Evenings. After coming back from his college in the evenings he was regularly attending the Prayers. After the completion of evening Prayers there used to be Regularly Discussions regarding the Experiences in the Prayers, the Treatment Developments, *Nādi Granthās*, their Authorship, and their Reliabilities, and many scientific developments.



Prof. Vissa Appa Rao



Dr.Veturi Chandrasekhara Sastri

During those days I was doing Medical Practice at *Jaggayyapeta*, Krishna District and used to visit frequently my Brother's place in Madras and participate in the Yoga Discussions. Over a period of time my acquaintance with Sri Appa Rao developed into a friendship and later on materialised into a family relationship through my brother. Even though Sri Prabhakara Sastri was younger to Sri Appa Rao by four to five years, still Sri Appa Rao was regarding my brother as a *Guru*.

My Brother was also treating Him as his Confidant and consulting him on many Issues of Life and following his Advice. Wherever he was, at Rajahmundry, Visakhapatnam or other places, and whenever it was possible, Sri Appa Rao was joining him in his Yoga Practice.

*Translation of Telugu Article 'మరపు రాని మహా మనీషి మా అప్పారావు బావగారు' ('*marapu rāni mahā manīṣi mā appārāvu bāvagāru*') - from

Archana: Proceedings of the Centenary of Vissa Appa Rao, 1984. Translated and abridged by Vissa Appa Rao (Junior)

Archana Editor's Footnote: "Sri Veturi Prabhakara Sastri's younger brother - Dr.Chandrasekhara Sastri knew Sri Vissa Appa Rao very well from Close quarters. He addressed Sri Appa Rao as "In our Present Life our Brother showed you as our Friend before he left his Physical Body to Heaven". Talking to Sri Vissa Appa Rao itself was an educational attainment. An association with him was leading to mental development. He was an old man who led his life daily with a new enthusiasm like a young person. He was an unselfish 'karma yōgi' ".

This frequent association developed into a Family Relationship between their families over-riding the *Niyogi* and *Vaidiki Sakha differences of Brahmin Community*. The marriage of Dr.Ramachandra Rao, eldest son of Sri Appa Rao and Chy.Sow.Lalita, eldest daughter of Sri Prabhakara Sastri was celebrated on 28th May 1938 in the presence of many people at *Vijayawada*. On that occasion Sri Appa Rao out of his Regard for Sri Prabhakara Sastri Sang a Poem modified after a *Popular Telugu Classic Poem* # –

“జలజాత ప్రభావాదులున్ మనములో చర్చించి భాషావళిన్
పలుకన్ లేని ప్రభారాహ్వయ పరబ్రహ్మంబు మా ఇంటిలో
చెలియై మేన మరందియై సచివుడై చిత్ర ప్రీయుండై మహా
ఫల సందాయకుడై చరించుటది మా భాగ్యంబు విప్రోత్తమా”

Meaning: “Parabrahma named as Prabhakara, who cannot be described in words
Even after deep mental contemplation by Lotus born **Brahma** and others,
is our Friend, born in our Family as our Sambandhi[^] (Brother-In-law),
is our Confidential Adviser, a lover of Fine Arts, and living as a person
Securing great results for us, is our Fortune Oh great Brahmana!”
[^]Telugu Word ('sambandhi' is a synonym of – 'viyyankuDu')

Prof. Appa Rao spent about three decades of his life in the Teaching Profession and obtained the affection and respect from his many students. Innumerable number of his students occupied very high positions not only in Andhra and Tamilnadu but also in many other states. He was a *Chief of the Teaching Fraternity*. Once I walked with him from his residence in *Pattabhipuram* to a nearby Post Office in *Guntur*. In that short walk of 15 minutes duration three gentlemen met us on the way one after the other and with smiling faces, respectfully wished him and enquired after his wellbeing. I came to know that they were his old students – one was an auditor, one was a college lecturer and another was a sub-registrar.

Professor was a mild natured person. As an Ideal Teacher, he focussing his special attention on Discipline and not tolerating any violation of rules. He was frank and also bringing a change in the disorderly behaviour of his students with sharply touching sagacious talking. While he was leading a disciplined life he was desiring that others also live like that.

When he was in service, **Professor was taking his House Cook along with him** whenever he was going out to other towns. He was getting the food cooked according to his taste and taking in limited quantities only at regular times. Spices and chillies in food were not suiting to his health. He was liking Cow's Milk, Fresh Butter milk made out of Cow's Milk and which was not sour, and bland vegetable curries. He was taking such food only. **While sleeping he was having a mosquito net over his bed** whether it was day time or night time. Even when he was going outstation he was carrying his mosquito net with him. Irrespective of the situation whether a ceiling fan or a table fan was there, he was as a practice **using a Palmyra leaves hand fan**. Now and then he used to wave the hand fan gently for air circulation.

Few years after his Retirement he was staying with his Eldest Son Dr.Ramachandra Rao, who was working as a Professor of Anatomy at the Guntur Medical College. At that time my Eldest Son Sundara Ramamurthy was working as a *Correspondent with the Andhra Prabha News Paper*, and my Younger Son Sadananda Murthy was studying in the Guntur Medical College. Since both of them were also in Guntur, I used to visit them frequently and at the same time I was frequently meeting Professor Appa Rao and discussing many things with him. We used to have warm and exciting discussions.

Professor was very affectionate towards his relatives and friends. Wherever he was going, he used to meet the relatives and friends there and enquire after their welfare and he was thinking it was his moral Duty to do so. When he was going to *Vijayawada* he used to meet Sri Digavalli Siva Rao, Sri Patibanda Appa Rao, Sri Puttaparthi Srinivasacharlu, Dr.Chaganti Suryanarayana Murthi, and other friends. Sometimes knowing that he arrived in *Vijayawada* they themselves used to come and meet him. Whenever they were requesting him for help he used to extend to them all that was possible.

See - in this Publication: 4.12 Vyākhyānam on Jalajāta Prabhāvādulun by Dr.Veturi Anandamurthy.

Once I happened to attend a family function along with my elder brother in Rajahmundry and we happened to receive his hospitality at his beautiful house named 'Rājamandiram'. The kindness and affection he showed to us at that time, is unforgettable for ever. He drove us in his own car to Kadiam and gave us an opportunity to meet Sri Chellapilla Venkata Sastri^C, who was the Guru of my brother Prabhakara Sastri. The two days we spent with him in Rajahmundry were eventful and passed in no time. On another good event I went with Him to his Co-son-in-law, (Late) Sri Manchāla Jagannātha Rao's house in Peddāpuram. Our stay for three days was very happy. He took me around the Town and introduced me to many friends of his. He showed me his ancestral building which was given to a 'vēda pāṭha sāla' (వేద పాఠశాల) (school for teaching vēda^V). He also showed me Painting Pictures in the Peddāpuram Rājāh's Palace.



Prof. Vissa Appa Rao
(24th May 1884 – 30th June 1966)



Ancestral Building of Vissas at Peddāpuram

In spite of my being many years younger to him He was treating me with affection and kindness and talking to me nicely whenever I was meeting him. He was adroit and artful in conversation, using romantic words and now and then using innuendos. *He was a connoisseur of arts, literature and aesthetics.* Once talking about his Pension he expressed that "By Birth I am a 'āruvēla (six thousand) niyōgi brāhmin', but my pension is only 'ayidu vēlu' (five thousand)!"

Sri Appa Rao was analysing everything with a deep scientific outlook to arrive at the truth and reality. *Not only in his Subject of Physics, he was also having a deep understanding of Astronomy, Geology, Astrology, Music, Classical Dance, Sculptural art and Painting, etc.* His was a versatile wisdom ('prajna'). After his retirement from Service he made a deep study and wrote books on 'paramānu śakti' (Atomic Energy), 'ākāśam' (Sky and Stars), and 'vyāsāvali' (Collection of Essays) on difficult Science Topics in a simple understandable Telugu language. With his - detailed 'pīṭhika' (Introduction), Index and Sri Kallūri Virabhadra Sastri's Philosophical Explanations for the Comprehensive collection of Tyāgarāja Kīrtanās - a Compendium was published. In 1956 he published under his Editorship a Souvenir with Contributions by many well-known writers on the 'vardhanti' (Death Anniversary) of Poet Kshetravya. All these were 'tārkānams' (Evidences) of his continual efforts of service to the Society in Popularising Science and Arts.

Sri Appa Rao spent nearly twenty years of his life in the company of my brother Sri Prabhakara Sastri. He was in the company of Sri Sastri in his last moments of life. While he was fortunate to be with Sri Sastri's own family in the last moments, myself and my younger brother could not have the last glimpse of Sri Sastri. Even after the Niryanam of Sri Sastri, Sri Appa Rao continued to be our Family Member and he was continuously treating us with love and affection and enquiring after our welfare.

Once in connection with the College admission of a young person I wrote a letter to him seeking his advice. In that letter I wrote a Poem patterned after a Famous Poem from Telugu Mahabharatam:

See Telugu Poem on Next Page >>>

^V vēdas are a large body of texts of sacred knowledge in Ancient India. <https://en.wikipedia.org/wiki/Vedas>

^C Chellapilla Venkata Sastri (1870-1950) was the First Poet Laureate of Andhra Pradesh.

“ఆపద గడువంబెట్టగ
నోపి కుభంబైన దాని నొడగూర్చగ మా
కీపుట్టువునకు బ్రాత్య
శ్రీపాదులు మిమ్ముజూపి చేరిరి దివికిన్”

*“To ward off calamities and to see
that things which are good are achieved,
in our present birth, our respected brother
showed you as our guide and went to heaven!”*



Twenty days after writing this letter I met Sri Appa Rao. On seeing me he expressed with humorous finesse “Brother-in-law, you launched a poem on me?” and I replied in Telugu - “Nīvu nērpina vidya ye Nīrajāksha!” (Oh, Lotus Eyed Krishna, it is all your Teaching) – “Just as You Addressed my Brother with ‘Jalajāta Prabhāvādulun...’ poem, I launched ‘āpada gaduvambettaḡa’ poem on you”. He responded “Well done, brother-in-law, you made a good rejoinder to mine”.

More than eight decades of his long and entire life, he lived with great enthusiasm like a young man. He was Famous as a Major Educationist and a Professor of South India. Even after Retirement whenever opportunity materialised he involved himself in cultural programmes and strived to promote science and arts popularisation among the people at large, spending all his energies and money unselfishly. He was a ‘karmayōgi’. May His Type of People Proliferate in the Society!

Our brother-in-law Sri Appa Rao made an indelible impression on my ‘Smrutipatham’ (memory path).

.....

** Extract from the Autobiography of Dr.V.Ramachandra Rao (page 10): Unpublished -*

“My marriage with Lalita took place on 28th May 1938 at Vijayawada during the vacation time, when I was doing my Second Clinical Year of MBBS course. Mediums (Disciples of Master CVV) – Srī Sankarayyar, Srī Thāthi, Srī N.R.B.Venkatachalam, and Srī Māpiļļai – attended my marriage at Vijayawāda. After the marriage they came along with Sri Prabhakara Sastri to Rājahmundry and we had Prayer Sessions for three days, in the Balcony on the Terrace of our New House at Dānavaipēta. The Prayer sessions created a Good Aura in our House.”

Also see the following Articles for more Information:

4.4 Veturis and Vissas by Dr.Vissa Ramachandra Rao

4.12 Vyākhyānam on Jalajāta Prabhāvādulun by Dr.Veturi Anandamurthy

4.14 I and our Elder Brother Sri Prabhakara Sastri by Dr.Veturi Chandrasekhara Sastri

4.12 Vyākhyānam on Jalajāta Prabhāvādulun*

By

Dr.Veturi Anandamurthy^A

(22nd September 2017)

*vyAkhyAnam (Exposition) on “jalajAta prabhAvAdulun”

“జలజాత ప్రభావాదులున్ మనములో జర్పించి భాషావళిన్

పలుకన్ లేని ప్రభాకరాహ్వయ పరబ్రహ్మంబు మాయింటిలో

చెలియై మన మరందియై సచివుడై చిత్రప్రియుండై మహా

ఫల సందాయకుడై చరించుటది మా భాగ్యంబు విస్త్రోతమా!”^P

- “ఆచార్య విస్వా అప్పారావు పంతులుగారు ప్రభాకరులనుగూర్చి 1938 లో జరిగిన

శ్రీ లలితా రామచంద్రరావుల వివాహ సందర్భంలో భాగవత పద్యాన్ని మార్చి చదివిన తీరు యిది”.^S

Last week my nephew, Chi. Vissa Apparao (Jr.) sent me a query from U.S which made me probe to fetch an answer with some effort.

The query was about the pinpointed exact reference to an old but familiar verse in Telugu (said to have been taken from Bharatam - (may be a typo! Cause it was not in MB) >. This verse was quoted in an article printed in Manimanjari journal (Feb.1981) of Dr. Veturi Chandrasekhara Sastri Garu, as an adapted verse, cited by Prof. Vissa Apparao Pantulu garu (Former Principal, Andhra University Colleges, Visakhapatnam) referring to his sambandhi (viyyankuDu) the saint-scholar, Veturi Prabhakara Sastri garu. As I do not have the reference books readily available with me, my friend Dr K.G. Krishnamurthy Garu from Tirupati supplied the details required. The original of that verse was from Bhagavatam of Potana (7-386) and not from Bharatam.

The adapted verse and its historic back ground was linked with the marriage occasion of Veturi Lalita (eldest daughter of Gurudev VPS) with Dr. Vissa Ramachandra Rao (eldest son of Prof. VAP) in May^M 1938 at Vijayawada which created then, a flutter in the social circles, causing even an Editorial observation from none other than the journalist stalwart Kasinathuni Nageswara Rao Pantulu Garu in his widely read Andhra Patrika Daily.

The verse cited on that occasion, not only revealed the wanted welcoming change in social attitudes but also highlighted the mutual regard and reverence that each one had towards the other in the then prevailing social circumstances. Besides this, the adaptation also signified the dynamics of the spiritual undercurrents and experiences of the Master CVV Yoga in forging such an alliance between them. In fact Prof. VAP maintained a diary of events and case histories in detail on the yogic treatments given by VPS (see. Manimanjari journal 3-2, 1983).[@] Attached here under are the printed extracts:

మూలంలో నారదు డన్న 'జనార్దనాహ్వయ పరబ్రహ్మంబు' అనే వాగ్యైఖరికి అప్పారావు పంతులుగారు చేసిన 'ప్రభాకరాహ్వయ పరబ్రహ్మంబు' అన్న మార్పు చక్కని తీర్చి, అది లోకిక వాక్యం కాని ఋషి వాక్యం గానే అర్థాన్ని ప్రసవిస్తున్నట్లున్నది. 'మా యింటిలో; మా భాగ్యంబు; చిత్రప్రియుండు; విస్త్రోతమా' వంటి మార్పులుకూడా సార్థకాలుగానే ఉన్నవి.

భాగవతకర్త చెప్పినట్లు వాసుదేవుడు ఎల్లప్పుడూ పాండవుల హితాన్ని కోరిన చెలికాడే; వసుదేవుని తోబుట్టువైన కుంతి కొడుకులతో వాసుదేవుని సంబంధం అది మేన బావ బంధమే; అవసర మైనప్పుడల్లా సలహాలిచ్చి సాయపడిన సచివుడే; చిత్రరంజనం కలిగించిన మహాఫలసందాయకుడే. *Telugu Text Continued on Next Page>>*

^A Dr. Veturi Anandamurthy, Retired Prof. and Head of the Department of Telugu, Osmania University and also Chief Advisor, Sri Veturi Prabhākara Sāstri Vāṅmaya Pīṭham, Tirumala Tirupati Devasthanams.

^P See the Meaning of this Poem at the End of this Article. ^S Translation Summary: “During the Marriage of Lalita and Ramachandra Rao in May (28th May) 1938 Prof. Vissa Appa Rao Sang the above Poem Eulogising Sri Veturi Prabhakara Sastri. This poem was a modification of a well-known ‘Srimadāndhra Mahābhāgavatamu’ Poem”.

> Looks like a Typo Error in Original Telugu Text from February 1981 Issue of Manimanjari Patrika and also repeated in “Prajna Vikāsamu – Veturi Prabhakara Sastri’s Yōga Prabha, 2010 - pages 165-166”.

> ^M 28th May 1938 [@] See Article: 4.1 Some Ailments and Certain Case Sheets by Prof. Vissa Appa Rao – in this publication.

Continued from Pre-page:

అచ్చంగా అప్పారావుగారు ప్రభాకరులను తాము మార్చి చదివిన ఆ పద్యంలో అలానే భావనచేశారు. ఆ నాడే కాదు, ఆ సాహచర్యం వా రిద్దరిమధ్య శ్రీ శాస్త్రిగారి నిర్యాణానికి -ఆగస్టు 29, 1950 కి- ముందూ వెనుకూ ఒకటిరెండు నెలలపాటు సన్నిధిలో ఉన్నప్పుడుకూడా అలాగే కొనసాగింది.

(చూ. మణిమంజరిలో డా. వేటూరి చంద్రశేఖర శాస్త్రిగారి “నేనూ మా చిన్నన్నయ్య” అనే ౧౯(19) (1-1; 1981).

వేటూరి ఆనందమూర్తి,

బెంగళూరు

[22 సెప్టెంబర్ 2017] (22nd September 2017)



ఆచార్య వేటూరి ఆనందమూర్తి, బెంగళూరు
Prof. Veturi Anandamurthy, Bengaluru

Translation Summary of Telugu Text of Prof. Veturi Anandamurthy:

“There were other appropriate modifications like: ‘Mā Intilō’ (In our House) for ‘Nī Intilō’ (In your House); ‘Chitra priyundai’ (As Appreciator of Arts) for ‘Chitta priyundai’ (As Lover of your Mind); ‘Rājōttama’ (Great King) for ‘Viprōttama’ (Great Brahmin)”

“As Explained by the *Bhāgavata Karta* (Composer of *Bhāgavatha Kāvya*), *Vāsudeva* (Krishna) was always a well-wishing companion of Pandavas. Krishna being a co-born with *Kuntī* (Mother of *Pāndavās*) to *Vāsudeva*, turns out as a Maternal Uncle of *Pāndavās*. Whenever necessary he was giving appropriate advice to the *Pāndavās* like a close friend. He was securing great fruitful results to them”

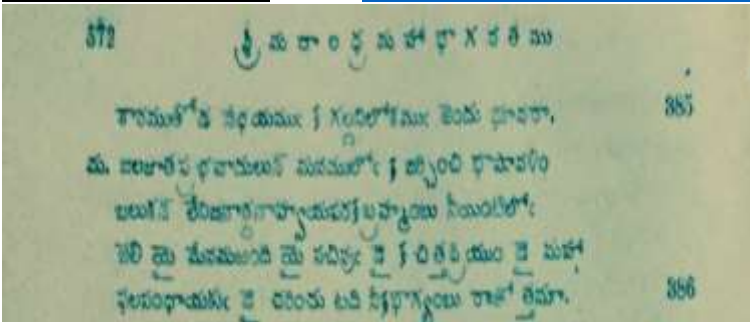
“In a similar vein Sri Appa Rao also presented same feelings towards Sri Prabhakara Sastri in his modified poem. *Their Friendship continued without a break till the Last and for nearly one or two months before and after Sri Sastri’s Niryanam on 29th August 1950. See Mani Manjari ౧౯(19) (1-1; 1981) Article by Dr. Veturi Chandrasekhara Sastri – “నేను మా చిన్నన్నయ్య: Nenū, Mā Chinnannayya”*

Meaning of Prof. Appa Rao’s Modified Poem:

“Parabrahma named as Prabhakara, who cannot be described in words
Even after deep mental contemplation by Lotus born Brahma and others,
is our Friend, born in our Family as our Sambandhi[^] (Brother-In-law),
is our Confidential Adviser, a Lover of Fine Arts, and living as a Person
Securing great results for us, is our Fortune Oh great Brahmana!”

[^]Telugu Word ‘sambandhi’ is a Synonym of – ‘viyyankuDu’ (Brother-in-law)

See below - Selected Extract from: Srimadandhra Mahabagavatam by Bammerra Potana.docx -Word Saptama Skandamu: Poem 386: See also <http://teluqubhagavatam.org/?tebha&Skanda=7>



See Extract from “I and Our Elder Brother” (“Nenū, Mā Chinnannayya”) by Chandrasekhara Sastri:

Telugu Article Published in *Manimanjari Journal*, February 1981

Continued on Next Page >>>

కంఠ్రోక రకాత్రి : నేను మా చిన్నన్నయ్య 28

అయన మద్రాసునివాసపు రివరి రోజులు ద్రిప్పి కేనులోనివెంకటరంగం పిల్ల వీధి 4వనెంజురుంబిలో గదరినవి ఆ యిందిలో ప్రవేశించడానికి పూర్వమే యోగ రితికృ ప్రారంభమైనది కాని అక్కడ ఉండగా రితికృ కార్యకలాపం ముమ్మరంగా సాగింది. రోగ భారంతో వచ్చిన వారు ఉరయసాయంజాంతుంబు అయన పాత్రికను చేసికొనే సమయాంలో అక్కడ సమా వేశమైనవారిలో పాట అయన ఎదుట కూర్చొని మాట్లాడే సీ.వి.వి. పేరు తయకొని నమస్కరించి కంఠ్రు మూసికొని ప్రశాంతంగా కరీరంలో ఏమి అరుగు రుందో గమనించేవారు. ఏలో కత్తి తమలో ప్రవేశించి నట్లు,దాని ప్రభావంవల్ల ఏవోమార్పులు కాన్ని కరీరంలో అరుగుతున్నట్లు. తను బుద్ధికి ఏమో తంపులు తోరినట్లు అయి వారివారి అనుభవాలను ప్రార్థనానంతరం కాత్రి గారికి వివరిస్తూ ఉండేవారు. ప్రార్థన మగ యునప్పడు కొంతమందికి తమ రెండు చేతులు అప్రయత్నంగా తమంతలామి లేచి కలిసి నమస్కారం చేయడం అరి గేది. వారి కథనములను విని, వారి మను ప్రకృతు లను గ్రహించి వారు నడచుకోవలసిన రీతును గూర్చి కాత్రిగారు కొన్ని సంహేయను ఇచ్చేవారు. ఈ రీతుగా కొద్ది రోజులు గదరిన తరువాత వారికి కొంత ఉల్పాపం కలగడం క్రమంగా ఆరోగ్యం చక్కబడడం అరుగుకూ ఉండేది. ఇట్లు మద్రాసులో ఉండగాను తరువాత తిరువతిలోను అనేకులు కరీరక మానసిక రహ్యులంతో అయన వద్దకు వచ్చి ఆరోగ్యవంతులై రుక్మినారు.

అయన వెంకటరంగం పిల్ల వీధిలో నివసించే రోజు లైలో విస్తూ అప్పారావుగారు ప్రవేశిచేసి కాలితిలో క్షు క్షు ప్రాసెనరగా ఉండి నల్లకంబి వీధిలో కారుర యుండేవారు. తన భార్య ఆరోగ్యం సరిగా లేకపోవడం వల్ల క అయన యోగరితికృకొరకు మా అన్నగారి వద్దకు లో వకం అరిగింది. అప్పుడే ఇరువురికి మైత్రి ఏర్పడది. అప్పారావుగారు తిరికనమయూలు మా అన్నగారి వద్దనే గదరుతుూ ఉడయ సాయంజాంతుంబిలో అంద రితోపాటు ప్రాక్తిను చేస్తూ యోగాన్ని గూర్చి రితికృను గూర్చి ముర్చిచేస్తూ ఉండేవారు. ఈ పరివయమే క్రమంగా వృద్ధిలెంది భారంవ్యానికి వారి తీసింది. అప్పారావుగారికి మా అన్నగారి యెవం గొప్ప కత్తి విశ్వాసములు రనపు ఉండేవి. విజయవాడలో 1888లో అప్పారావుగారి కుమారుడు డాక్టర్ రామచంద్రరావుకి కాత్రిగారి కుమార్తె ది. సో. అరికకు అరిగిన వివాహ సంరర్పంలో కాత్రిగారు ఏర్పాటు చేసిన విందు నమయమున అప్పారావుగారు భారతంలోని ఈ క్రింది పద్యమును తగు మార్పులతో ఇట్లుగానూ చేసిరి.

మ. జంజాత పథావదులన్ మనములో
దర్పించి భాషాచలన
పలుకన్ లేని జనార్దనాహ్యయ పర
బ్రహ్మంబు మాయుందిలో
జెలి యై మేనమఱుంది యై నరిచి
రిక్రప్రియుంలై మహా
ఫలసంధాయకులై చరించుటది మా
భాగ్యము విభోతమా.

తీసివం న అప్పారావుగారికి ప్రభావకాత్రిగారి యెడం ఎల్లి భావముండేదో తెరియగండు. అప్పారావు గారు రిచియి అయన తరువాత కూడ అచాళము రిక్తి నప్పరల్లా ప్రభావకాత్రిగారి నన్నిదిలోనే కాణం గడిపేవారు. తిరువతిలో కాత్రిగారి అచసాన కాంతుంబు కూడ అప్పారావుగారు అయన నమక్షయం చే యుంకిరి.

యోగరితికృకొంకు అయనవద్దకు వచ్చి ఆరోగ్య మును పొందినవారనేకులున్నారు. భారందరు అయనకు ఆప్రమితులై వారు. అందులో ముఖ్యులు కొత్త రామ కోటయ్యగా రొకరు. ఈయన కాత్రిగారికి నన్ని పాతులై ఆయనకు అర్థం చేసికొన్న కొద్దిమందిలో ఒకరు. కాత్రి గారి జీవితకాలంలో ఎరెనే ఇచ్చిచేసి ఇరువురి సంజం రము కొనసాగుతున్న రనటానికి రామకోటయ్యగారు

See English Translation of the above Extract in - Article 4.14: "I and Our Elder Brother" by Dr. Veturi Chandrasekhara Sastri of this Publication:

Original Poem from 'Srimadandhra Mahabagavatamu': Saptama Skandamu, Poem No.386
Written by Saint Bammara Potana, Telugu Poet (1450-1510 CE).

“నారద మునీంద్రుడు ధర్మరాజునకు ప్రహ్లాద చరిత్ర
వివరిస్తూ ఈవిధముగా ప్రశంసించాడు: - 7-386 -మ. మత్తేభ విక్రీడితము”
^ “జలజాతప్రభవాదులున్ మనములో, జర్పించి భాషాచళిం
బలుకన్ లేని జనార్దనాహ్యయ పరబ్రహ్మంబు నీ యింటిలో,
జెలి యై మేనమఱుంది యై సచివుడై చిత్తప్రియుండై మహా
ఫలసంధాయకుడై చరించు టది నీ భాగ్యంబు రాజోత్తమా!”

Telugu Text Continued on Next Page>>>

Telugu Text Continued >>> Meaning: భావము:

రాజోత్తమా! ధర్మరాజా! బ్రహ్మాదులు సైతం ఆలోచించి, పరిశోధించి మాటలలో చెప్పలేనటువంటి పరబ్రహ్మ స్వరూపుడు శ్రీకృష్ణుడు. అంతటివాడు మీకు మిత్రుడుగా, బావమరిదిగా, మంత్రిగా, ఆత్మప్రియుడుగా, మహా ఫల ప్రదాతగా నీ ఇంటిలో విహారం చేయటం నీ మహాభాగ్యం.” అని ధర్మరాజునకు నారద మునీంద్రుడు ప్రహ్లాద చరిత్ర వివరించాడు.

This Conversation was addressed to Pandava King Dharmaraja by Sage Narada, while describing “Prahāda Charitra”. <http://telugubhagavatam.org/?tebha&Skanda=7&Ghatta=11>

Sage Narada while Explaining Prahāda Charitra to Dharmarāja Referred to Janārdana (Śrīkrishnā) in the following words:

“Parabrahma named as Janārdana, who cannot be described in words even after deep mental contemplation by Lōtus born Brahma and others, is your Friend, moving in your Family as your Brother-in-law, as your Confidential Adviser, your Beloved Person, and living as a Person securing Great Results for you, is your Fortune ōh great King!”

See also: <http://ebooks.tirumala.org/Product/?ID=2724> “Bammera Pōtanāmātya pranītha Śrīmahābhāgavatam – sarala vyākhyānam sahitam: volume 4, 6th & 7th skandamulu”

4.13 Veturi Family

Selected Pictures of Four Generations



Sri Veturi Sundara Sastri and Smt. Veturi Seshamma (Parents of Gurudev VPS)



Smt.Veturi Mahalakshamma and Sri Veturi Prabhakara Sastri

Veturi Family Pictures



Dr. Veturi Chandrasekhara Sastri & Smt. Veturi Kamalamba



Dr. Veturi Sundaramurthi & Smt. Lakshmidevi
(Marriage Picture – 1943)



Dr. Veturi Sundaramurthi
(22.01.1919 – 19.04.2005)



Smt. Veturi Lakshmidevi
(06.08.1922 – 28.12.2014)



**At the Marriage of Vissa Appa Rao (Jr.) August 1969: Standing: Dr. Vissa Ramachandra Rao and Smt. Vissa Lalita
Sitting: Smt. Veturi Sitamma, Smt. Vissa Annapurna, Vissa Appa Rao (Jr.) and Dr. Veturi Sankara Sastri**

Veturi Family Pictures



Marriage of Veturi Srivatsa at New Delhi (12th October 1978)
Sitting Middle Row: Vissa Ramachandra Rao, Rohini Srivatsa, Veturi Srivatsa and Lalita Ramachandra Rao
Standing: Annapurna Appa Rao, Vissa Appa Rao (Jr.) and Vissa Ushasri
Sitting Front Row: Vissa Sudhakar, Vissa Sriram... ..



Dr.Veturi Anjaneyulu (26.6.1916 -3.12.1999)
Smt. Veturi Satyavathi (23.5.1923 -1.3.1982)



Ravi Krishna Kumar, Ravi Ramamurthi, Veturi Guruprasad,
Ravi Muthu Prabhakar and Dr.Veturi Anandamurthi



Smt.Ravi Vinata and Smt.Varanasi Sujata
(May 2009)
Prayer Hall – Shashank Apartments,
Tarnaka, Secunderabad 500017



Sri K.Ganesan, Smt.V.Sujata, Sri V.Srivatsa and Sri V.Yoganand
(7th February 2017)
Prayer Hall – Sundara Nivas, B8,F2,
Vigyanpuri Housing Colony, Hyderabad 500007

4.14 I AND OUR ELDER BROTHER*

నేను, మా చిన్నన్నయ్య

By

Dr.Veturi Chandrasekhara Sastri

Sri Prabhakara Sastri was the younger of my two elder brothers. We were two younger brothers (known as 'Tammullu' తమ్ముళ్లు in Telugu) born after him to our Parents. We used to call him as our 'Chinnannayya' (చిన్నన్నయ్య) in Telugu. Now I am not in a position to recollect from when I have Remembrances of him. May be because of my habit of continuously observing him since my childhood, my time sense is blurred. This is similar to my blurred remembrances about my Parents.

I have faint remembrances about his days of his getting education from Sri Chellapilla Venkata Sastri⁺ at *Bandar* (Masulipatnam). In those days whenever he was visiting our home in Native Village '*Peddakallepalli*', he used to respect and keep distance from my Father out of fear.

Since childhood he had compassion and pity to the others. Whenever some poor people used to come to our doorstep he used to be restless and plead with our mother or elder sister to offer them the leftover food or eatables. He used to grieve and feel pity for the miserable and ill persons.

I remember one day when a cow in our backyard was suffering from Delivery Pains, he could not bear to see its suffering and went to the *Gopalaswamy temple* in our village. There he was praying for the comfort of the animal till he got a message from home about its safe delivery and then he came back home in peace! In a neighbouring village, *Viswanadhpalles*, there used to be an annual function of animal sacrifice before the local *Nanchaaramma* temple. People used to *take forcibly cattle* through the street of our house and whenever the event came to the attention of my brother, he was shivering with freight and grief.

After completing his education under Sri Venkata Sastri, on the advice of our Sister's husband at *Madras* (*Chennai*), my brother went and joined as a *Telugu Teacher at Wesleyan Mission High School, Triplicane*. I remember it was during 1910-1911. After one or two years of his career there, he joined the service of Madras Oriental Manuscripts Library. Before leaving the High School the students honoured him and presented a Fountain Pen to him. I remember my brother's letter describing the event to our parents being read and we all feeling happy at our home.

In those days I and my younger brother '*Sankaram*' (*Sankara Sastri*) completed our preliminary education from our village Primary School and stayed at home for some time. After one year, our Eldest brother venerable *Sri Venkata Siva Sastri* was appointed as the *Postmaster at Avanigadda*, which was six miles from our place. For nearly two years we stayed with him and learned some amount of English and Sanskrit from him. Eldest brother was a scholar of Sanskrit and he also had a good knowledge of English. He had an extraordinary skill of Teaching. From him we learned with attention: *Amarakōsam*, *Sabdamanjari* and also some *Sargās of Raghuvamsam*, and *Kumāra Sambhavam* apart from some parts of *Bhōja's Champuvu* and *Bhartruhari*, and *Enugu Lakshmana Kavi's works*#. In between his teaching He used to recite Some *Chātuvūs*[^] in Sanskrit to *incite our interest in Sanskrit learning*. The foundations he laid in our minds immensely helped in improving our Language proficiency in later periods of lives.

*Translated from Telugu into English and Abridged by Vissa Appa Rao (Junior) of the Original Article by Dr.Veturi Chandrasekhara Sastri – "*Nenu, Mā Chinnannayya*" Published in *Mani Manjari* (19) (1-1; 1981). Original Article Reprinted in *Pragna Vikāsamu*, Veturi Prabhakara Sastri's *Yoga Prabha*, 2010. See also '*మా చిన్నన్నయ్య*' Prabhakara Smarika 1: (ps 17-38) 1989. <http://ebooks.tirumala.org/Product/?ID=1579>

+ *Chellapilla Venkata Sastri* (1870-1950) was the First Poet Laureate of Andhra Pradesh.

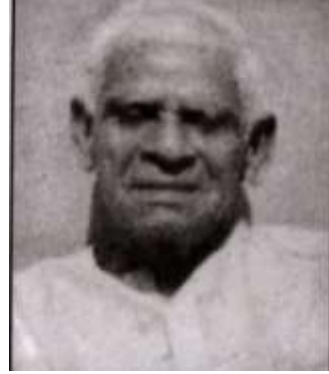
(a) *Amarakōsam*, a thesaurus in Sanskrit written by the ancient Indian scholar *Amarasimha* two thousand years back.(b) *Sabdamanjari* is *Knowledge of declensions of Nouns and Verbs*; (c) *Raghuvamsam*, a *Sanskrit Mahākāvya* written by *Kālidāsa* of 5th Century CE; (d) *Kumāra Sambhavam* epic is by *Kālidāsa* describing the Birth of *Kārthikeya the War-lord of Devatās*; (e) *Bhōja's Champuvu* is a re-telling of the *Rāmāyana* in mixture of prose and poetry; (f) *Bhartruhari* is a 5th Century CE scholar who wrote *Sataka Traya* (on Ethics) and *Vākyaṇapadiya* (on *Sanskrit grammar and linguistic philosophy*); (g) *Enugu Lakshmana Kavi* is an 18th Century CE Scholar who translated the *Sataka Traya of Bhartruhari into Telugu*.

[^] '*Chātuvūlu*' (చాటువూలు) are popular poems in Sanskrit and Telugu literature which were in oral circulation over a long period of time.

After our completion of our Primary school education, Chinnannayya used to write letters to Parents expressing concern about our Further Education. Later on when he got married and was going with his wife *Smt.Veturi Mahalakshamma* to Madras he took me and Sankaram also along with him. That was in the period of 1914. Our Sister *Smt.Saradamba* and Brother-in-law *Sri Raja Venkata Seshayya* were staying then in House No 16, *Hanumanthalāla Street, Triplicane*. We were also staying in a Portion of that House, then. I was admitted in the Kellet High School where brother was employed previously. The Principal of that School, *Reverend Digium Leith* gave a concession and took only half of the School Fees for my study then. I continued in the School and finally passed my *S.S.L.C. Examination* in 1920. Because of my previous coaching from my Eldest Brother, I could get very good marks in Sanskrit and Telugu and also in other subjects. Even I got some prizes from the school. Chinnannayya used to follow my progress in the school and was expressing his satisfaction and pleasure.



Sri Veturi Prabhakara Sastri



Dr. Veturi Chandrasekhara Sastri

After some time we moved into another house in *Saatani Veedhi*⁵ of *Triplicane*. In the same house in another portion one Law College Student, Chintagunta Raghava Rao¹ was residing. Gurajada Appa Rao² was coming now and then to Madras and staying at Tawker and Sons in *Mount Road*. Now and then in those trips he used to visit Chinnannayya at our house. Brother also was meeting him at his place and both of them were seeing some *Experimental Pictures at Gaiety Theatre*³. In those days only *Silent Pictures* were screened at the Theatre. Eminent Scholars Rentala Subba Rao⁴ and now and then Komarraju Lakshmana Rao⁵ used to meet Brother now and then. Brother also used to meet them at their places. He was also meeting Sri Vepa Ramesam⁶ who was staying in our Street.

In those days Chinnannayya wrote and published the Telugu Works^T: "*Chātupadya Manimanjari*⁷, *Kanakābhishēkam*, *Kāmadhenu Katha* and *Translation of Bhāsa Nātakās*". In those days there was a good demand for the Sale of *Chātupadya Manimanjari*. Daily there were 10 to 15 Orders. My younger brother, myself and whenever convenient Sister-in-law Mahalakshamma were packing the book parcels. On the Parcels I used to write the Addresses and Filling up the Value Payable (VP) Money Order Forms along with them. On the way to our School in the *Pārthasārathy Koil Post Office* near the *Big-street*, myself and brother used to paste stamps and submit them for despatch. When the VP MO's used to come I used to write acknowledgement slips for return to the senders and hand over the cash to sister-in-law.

⁵ Present Name: *Tulasinga Perumal Street*

1. Chintagunta Raghava Rao was a former *Puisne Judge* (1949 – 1953) of *Madras High Court*.
2. Gurajada Appa Rao (1865-1915) was a well-known *Play writer and Patriotic Poet in Spoken Telugu*.
3. *Gaiety Theatre* was the "*First Theatre set up in Madras*" (1914) by *Raghupathy Venkayya*
https://en.wikipedia.org/wiki/Tamil_Movie_History
4. Rentala Subba Rao was an eminent *Analyst in English of the English Bard 'Shakespeare'* (1908)
5. Komarraju Venkata Lakshmana Rao (1877-1923) was an eminent *Historian and Telugu Litterateur*.
6. Vepa Ramesam was a former *Puisne Judge* (1920 – 1935) of *Madras High Court*.
7. *Chātupadya Manimanjari*, is a *Compilation of Chātuvūs* ^ in *Telugu and Sanskrit Literature*.

^ *Chātuvūs* (చాటువూటలు) are popular poems in *Sanskrit and Telugu literature* which were in circulation over a long period of time.

^T Several *Literary works* of Sri Veturi Prabhakara Sastri have been Reprinted and put on as *E-Books* online by the *Tirumala Tirupati Devasthanams*: <http://ebooks.tirumala.org/> See *Catalogue: Sub-Section Telugu*. {Also See the *List of Publications* at the End of this Article.

In comparison to the present day my Elder Brother's *take home salary* was very little. Even then, our needs were met without any difficulty and our lives were happily satisfied. A free copy of 'Andhra Patrika' Daily of Sri Kāsīnādhuni Nāgēsvara Rao ^k was being received at our home daily in the evening. On the receipt of the daily paper Elder Brother used to read the paper for ten to fifteen minutes. Those were the days of *First World War*. He used to be distressed after reading *news of the ongoing human sacrifices*. When we were in *Tulasingaperumal* residence when the *Emden*^e light cruiser's bombing of Madras took place!

My Sister-in-law Smt. Mahalakshamma was only one or two years elder to me in age. *She was a gentle house wife of patience and tolerance. Always appearing with a smiling face. She was an adept in house management. She was without confusion or tottering in all situations and was manging things steadily and ably.* Even though there was not much of an age difference with us she was looking after me and younger brother like her sons or young brothers. *She was treating us with kindness and compassion.* We spent our student days of ten to Twelve years at her house. During that long period she was bearing with our mischievous deeds and only in rare occasions sought our elder brother's help in correcting our behaviour. She was rated as a 'Mahāsādhvi'^M (excellent and gentle woman) by her husband and all the visitors and guests to her house. *In her remembrance I submit my Devotion to her with my folded hands!*



My younger Brother* and myself, even after our marriages, stayed with Brother Prabhakara Sastri and Smt. Mahalakshamma, and continued our studies at Madras. *We can never forget the Kindness and Affection bestowed on us by the Pious and Ideal Couple. We are immensely indebted to them!*

Our Elder Brother was having keen and sharp intellectual faculties. He would keenly observe the facial expressions of individuals and tell their inner desires. He was an expert in observing animate and inanimate objects and describing their beauties and specialities, which are beyond ordinary comprehension. He would explain myriad features of several Flowers, Fruits, Unripe Vegetables, Leafy Vegetables, etc. He would also explain their subtle differences in tastes and their medicinal benefits. These keen and sharp intellectual faculties thus led him to be a *great Critic and Researcher in Literature and Historical Studies.*

My Brother had a sharp pocket knife which he was using for cutting. *He was fond of good quality mangoes and ripe white guava fruits ('Jāmapandlu' 'జామ పండ్లు'), 'Lanka Dōsa Pandlu'^D ('లంక దోస పండ్లు') etc.* He had a fancy for peeling the skin of these fruits in a continuum without breaking like a ribbon. He used to cut the fruits into pieces and eat them while passing on some pieces for tasting to individuals around him. He used to enjoy narrating their scented smells. Whenever someone was using his knife without his knowledge he used to enquire from the family members about the same!

He was fond of 'Pappukūra' (పప్పుకూర) (Cooked Lentil Curry) of - 'Chinta Chiguru' (చింత చిగురు) (Tender leaves of Tamarind tree), Raw Mango ('Pacchi Māmidī' – 'పచ్చి మామిడి'), and 'Dōsakāya' (దోస కాయ) (Yellow coloured Cucumber). He was also fond of Soups made with vegetables – 'Munagakāya' (Drumstick vegetable), 'Gōngūra' (గోంగూర) (Indian Roselle), and 'Chukka kūra' (చుక్క కూర) (Green Sorrel), 'Lanka Vankāyalu' (లంక వంకాయలు) (Eggplant vegetable or Brinjāl, grown in sandy islands of rivers). We can understand his passion and taste for vegetables and fruits from the following poems of him.

1. "పయరకూర తెచ్చి పచ్చి మిరపపండ్ల
నుక్కళించి పోసి ఊరనిచ్చి
కొంత కొంత పొదిపికోను గోగు పచ్చడి
చవికి ఇంక నోరు చివికితీరు"

"Fresh vegetables from the farm (పయరకూర) are brought and seasoned with ripe red chillies (మిరప పండ్లు), which are consumed along with small quantities of Gōngura Chutney (గోగు పచ్చడి). I remember those tastes and crave now to consume them again".

[See Poem Continued on Next Page >>>>](#)

^k Kāsīnādhuni Nāgēsvara Rao (1867-1938), was a Pioneering Journalist, Publisher and Nationalist.

^e On 22nd September 1914, German light cruiser *Emden* bombarded Madras Port and destroyed Oil tankers.

^M Mahāsādhvi ('మహాసాధ్వి') * Sri Veturi Sankara Sastri ^D Round yellow coloured Cucumbers Usually grown in the Krishna river islands.

2. “ఎన్నడు తిందునో ఇంకొక్కమాటను

వాయూర లంక వంకాయ కూర”

“అరబండిన జహంగీరు మామిడి పండ

నాసపండును లంకదోస పండు”

“I do not know when I will be able to eat mouth-watering cooked Lanka Vankāya[^] (లంక వంకాయ) vegetable (కూర), just ripe Jahangir Mango fruit (అరబండిన జహంగీరు మామిడిపండు), Pine apple fruit (‘Anāsa pandu’ అనాస పండు), and Lanka Dōsa~ pandu (లంకదోస పండు)”.

He was fond of good food, but taking food in limited quantity. For him cooked food should be tasty and clean.

Whenever it was not so he used to express his serious dissatisfaction. Whenever he was very much satisfied, he would say that he never ate such tasty and good food in the last ten years. I heard him say so several times. My sister-in-law was a keen observer of his tastes and likes and would provide food items according to his needs. He was needing either milk, or butter milk, cold or hot water on different occasions. At a very short notice she was able to give the same items to him. None could ever guess his changing requirements and only she would succeed in the arduous tasks. Her continuous effort was an “*asidhāra vratam*”^a. My brother gave compliments to her achievement.

My Health Problem and Initiation into Yoga:

During 1916 when I was studying Fourth Form in Kellet High School, my Brother was *touring Andhra Desa* on a deputation by the Oriental Manuscripts Library *for collecting palm leaf manuscripts*. In this tour he was accompanied by his wife. Now and then he used to report to his Office at Madras and he was following my welfare. In those days I was taking food in *Janardan Hotel* and once I was *down with Typhoid fever*. Then he came back to Madras and was very much worried about my health. He used to leave me at home around 11 am and go to his office. Later on he was taking permission from his Office and coming back home at 2 pm. While entering house he was asking anyone he was seeing about my progress. He was like a cow which recently gave birth to a calf and concerned about the offspring’s welfare. He was touching all parts of my body and assessing my condition with anxiety. At that time *Dr.Narayanaswamy Mudaliar*, a medical Practitioner of Triplicane gave me medicines for a month but unfortunately there was no relief and my temperatures were shooting up to 104°. Then brother brought *Dr.Nanjunda Rao* from Mylapore who treated me when my temperatures were coming back to normal within a week.

By that time my brother was already initiated into the Yoga System by Master CVV at Kumbakonam and he himself got cured from illnesses. Brother sent a telegram to Master about my condition and requested for a Relief through Prayer. In reply Master CVV wrote that he requested his *Medium* (disciple)^M in *Chūlai, Madras* to treat the patient. Brother met *Sri Krishnaswamy* and on his request *Sri Krishnaswamy* came to our home and took a *Test*^t on me and reported the Results to Master CVV. In those days I was feeling that my Left side portions of the body were weak. Without my disclosure *Sri Krishnaswamy* could observe the same and mentioned in his report. After Treatment my health improved. I lost one academic year because of these developments. The same year (1918) my brother while attending the December Call Prayers at Kumbakonam took me there along with him. On the orders of Master CVV *I was initiated into the Yoga System on 31st December 1918.*

Later on Brother was posted on Duty at the *Tanjavur Sarawathi Mahal Library for Catalogue Preparation* Work. During his work there he took his family to *Tanjavur* and I also joined them. We were there for four or five months. Since *Tanjavur* was near Kumbakonam brother was going to Kumbakonam to meet Master and Pray with him. In *Tanjavur One Medium Tyagarajayyar’s House* was a meeting place for Prayer where all the *Tanjavur Mediums* used to join. Daily at 6pm in the evenings we all used to pray.

[^]Eggplant vegetable grown in river islands; [~] Round yellow coloured Cucumbers usually grown in the Krishna river islands.

^a A religious effort like standing on a sharp edged sword at all times (“అసిధార వ్రతము”); ^M Sri C.R.Krishnaswamy Ayyar

^t The Medium through meditation is able to observe and see the different parts of the body and their functional conditions of the tested Person.

Relatives and Friends Initiation into Yoga:

Before joining Bhruktha Rahita Raja Yoga my Brother underwent many physical and mental ailments for a long time and got through Yoga not only Complete Body Health but also New Enthusiasm, Self Confidence and Courage in Life. He developed a belief that Achieving Eternity of Life is possible through Yoga, and wanted to share the same with all his friends and relatives. Towards this goal he started explaining the benefits of the yoga to them and persuaded them to go to Kumbhakonam with him. Thus many of them got initiation into the yoga system in the presence of Master CVV. As far as I remember my eldest brother Sri Venkatasiva Sastri, my brothers-in-law - Sri Kaja Venkata Seshayya and Sri Kasibotla Venkata Subrahmanyam, Dear Friend Susarla Kumaraswami Sastry, Some of my Co-born, my Father-in-law Sri Polepeddi Venkataramayya and others. Because of advanced old age many could not go to Kumbakonam and got the Initiation in their native places only. Among such were my Parents, my Brother's Father-in-law, our Maternal Uncle, Brahmasri Addepalli Somanatha Sastri, and many others whom I was not knowing.

Ever since my brother started practicing the Yoga he used to sit down for Yoga Prayer dutifully at 6 am and 6 pm, wherever he was. I can say that he never practiced alone, without companion.

Prayer Gatherings at Kumbakonam:

Every year in Kumbakonam in the presence of Master CVV regular Prayer Gatherings known as *General Calls*, used take place. These were in the last weeks of May and December. Many Mediums from various places used to attend these Calls. Among them were many persons from other religions also. In those gatherings Master CVV used to explain many unknown and new things. All of them were not Comprehensible to many people. Some people depending on their "*Pūrva Sanskāra*" (Previous knowledge) could understand them to some extent. Some Mediums used to note down Master's Teachings. Some such notes are available with many Mediums even now. I used to attend such General Calls in the company of my Brother. Many persons who gathered then used to discuss many issues and also their individual experiences. Those occasions were inspiring and knowledgeable to everyone.

When *Important Teachings* were to be made Master CVV used to write on the Cement Slate Fixed on the Western Wall of the *Yoga School Hall*. He used to draw pictures with natural lime chalk and with their help used to explain many things difficult to understand normally. While teaching he used to sit on the base projection which was covering the western wall. In other times He used to appear sitting on an easy chair in the Yoga Hall. In other times, he used to appear surrounded by his Disciples on a front porch in his *Residence opposite to the Yoga School*, discussing things and clarifying their doubts. During General Call days these Discussions used to last till 11 am in the mornings and after lunch till evening and again after Dinner up to midnight. In Yoga School there was a *wake-up call bell* ('*Jāganta*'). As soon as the bell rang, all the mediums used to assemble in the hall for practice. It used to ring sometimes in the midnight or in early hours. Those were the days when *Planetary Regulations* were practiced. I remember during December last week in the early hours of cold, mediums used to take bath in the Kaveri river shore known as '*Bhagavat ghattam*' and then assembling for Practice. Persons coming from different places, different castes and different religions were all there in these congregations. They were all forgetting about their problems and staying like a single family under the Master's direction. Those three days were memorable. After the call days one by one of them were taking leave from the Master by paying their respects through bowing their heads and touching his feet. The scene was touching and parting was painful for everyone. Those memorable days were registered permanently like a festive occasions in my heart!

About Master CVV's Personality:

Master CVV had a golden glow and attractive appearance. His voice was tender and soft. He had slight squint in his eyes. One had to attentively listen from close quarters for understanding his words. His delicate and handsome appearance must be seen with one's own eyes and cannot be ascertained from a photograph. For those who saw him personally he would appear somewhat rough in the photograph. In this connection I will narrate a Discussion on his appearance in a Photograph. A Poets Meeting for Discussion (*Kavi Gōshti*⁵) was arranged at

⁵ 'ಕವಿ ಗೋಷ್ಠಿ' (Kavi Gōshti) is Poets Meeting for Discussion.

Muktyāla^m by Raja Sri Chandra Mouliswara Prasad+. *Many Poets from all the parts of Andhra Pradesh attended the Conference: Sri Chellapilla Venkata Sastri, Avvari Subrahmanya Sastri, Sri Veturi Prabhakara Sastri, Sri Pisupāti Chidambara Sastri, Sri Mādhavapeddi Bucchi Sundararāma Sastri, Sri Hari Nāgabhūshanam were some of them.*

All of them were accommodated in my younger brother *Dr.Sankara Sastri's House*. In his House in a prominent place in the Hall there was a decorated picture of Master CVV. Sri Hari Nagabhushanam enquired as to whose picture was that one. Somebody explained that was the picture of Yogi in Kumbakonam known as Master CVV.

Sri Nāgabhūshanam commented that there was no glow in the face of the Master. In reply to that observation Sri Venkata Sastri retorted that *"If a photo of a diamond is taken it will not show any glow and the diamond looks like a dead stone only"*. With that timely reply Sri Nāgabhūshanam became silent.

Master had a habit of inhaling Snuff Powder. He used to wear a Silk *Dhōti* and tying it around his waist like a *Lungi* and tucking a coloured kerchief into the waist. He was having a good wrist watch with a golden wristlet. He was using light wooden slippers for his feet. When he was walking he appeared to be flying in the air above the ground. Sometimes he used to take lunch with the mediums in the yoga school Lodge. He was sitting on a big wooden plank in the row of mediums and was taking food from a silver plate. He was eating frugally. He had a habit of taking coffee frequently.

Master was treating all his Mediums with equanimity. Whenever his mediums or their close people were ill and when the mediums used to send a telegram informing about the same, Master used to Reply Saying '*Adjusted*'. Thereby informing that they are treated from the problem and will be getting normal health. In the case of our brother it happened like this many times. After he started the yoga practice he never took any medicine. In the daily life of Mediums, if any difficulties arose by mere remembrance of Master they used to be cleared and their ++peace of mind restored.

About the Yoga Mediums:

In the Yoga School there were some Mediums who were conducting the activities under the orders of Master CVV and in his presence. Among them the chief person was *Sri Rādhākṛishna Pillay*. He had a short stature and appearing like a golden sparrow, pleasantly giving advices and directions to the attending mediums. He was soft natured. Another one was Sri D.Mahadevayyar. He had a calm going attitude and was obedient to Master. Two more persons were – Master CVV's eldest son *Sri C.V.Venkata Rao* and *Sri Satchidāndēndra Saraswati*, who was a *Yatindra (sage or sanyasi)*. There were some more hailing from Kumbakonam.

From Andhra the first Medium was *Sri Pōtarāju Narasimham*. He worked as a Professor of Philosophy in *Presidency College, Madras* and then in *Kumbhakonam Government College*. For a long time he managed to spend larger period in Kumbhakonam to be in the presence of Master CVV. Later on through him my brother, and in due course of time *Prayāga Rāghavaiah, Bhāgavathula Somayājulu, G.Lakshmayya, Dr.T.Jānakirām, Professor A.Narasinga Rao, Prattipāti Sōbhanāchalam and his brother Satyanārāyana Rao, Dr.Venkatāranga Nayudu, P.Chenchayya, Vāvilakolanu Venkata Ramana Rao, Vepa Rāmesam, Vallūri Suryanārāyana Rao, Gudūru Lakshmana Rao* and many others. *These Mediums Numbers ultimately reached about 750.* Now many of them are no more alive and only a few surviving can be counted now.

Master CVV started Yoga in 1910 with the appearance of Halley's Comet and conducted up to 1922 when he left his physical body. After Master's disappearance many of his Mediums became disillusioned for some time. One of the Mediums - *Sri N.R.B.V.* was reading an ancient *Nādi Grantha* (Palm Leaf Nādi Manuscript) written by one *Kākā Bhujandar*, an ancient sage foretelling the Yoga of Master CVV. The Grantha was in a poetic form and revealing many interesting facts of the Yoga. The book was explaining the Life and other facts of Master CVV and other Mediums. The readings created a New Enthusiasm about the Yoga and its Fulfilment. At the same time *Sri Prabhakara Sastri, Sri Mynampāti Narasimham and Sri Unnava Lakshminārāyana were continuing the Yoga Practice with unflinching Faith and inspiration in their own ways and were introducing the Yoga to a large number of new Followers. Many of these new followers of yoga are spread over Guntur, Krishna and other areas of Andhra now.*

^m *Muktyāla, in the Krishna District, is by the side of Krishna River.* ⁺ *Zamindār of Muktyāla Estate.*

The Principles of Yoga:

*The Creative Universe is now in Evolutionary Stage. The Ultimate Aim of this Evolution is 'Attainment of Eternity' or 'Deathlessness'^a. That is Jivatma's 'Independence from Death'^b and 'Attainment of Perfection'^c. All these are Synonymous words for the same 'Intention'^d. This State or Condition has not been attained by anyone till date. This will not be limited to any individual alone. If anyone obtains the state it will be extended to all the human beings and that state will be attainable through this *Bhrikta Rahita Taraka Rajayoga* system alone. Human Beings who have attained highest level of Evolution will be eligible for the 'Eternity of Life' or 'Mōkshamu'^e in the Living Universe. That state will be attained here and now. This eternity should be obtained in the Living stage only and not after death. This is because of the desire of the present living beings. Originally the *Prāna Sakthi*^f and *Jivātma*^g (Individual Life Atom) - were both from a Single Entity. These two during course of Evolution became two Entities. While Sakthi is only Force, Jeevatma has a Physical body. In the Future Course of evolution both these Entities should become United and settle together on this Earth. That will be Establishment of 'Amritatvam' (Immortality). When this happens Man will be Full of Prajna (Intelligence and understanding) and manifested with Self Glowing. Before this takes place there will be changes in the Shape, Conditions and Movements of the Earth and also changes in the other Planets of the Solar System. The ultimate Aim of the Creation is the Emergence of a Completely Integral and Independent Human Beings. If it is not so, there will be no meaning in the Physical and Biological evolution taking place in the Creative Universe.*

The Entire Living beings are having a Deep Desire for Eternal Living and Finding Solutions for Preventing Death and Accidents. Ultimately Human Race should Exist as Universally Independent, Powerful and be Self Sufficient. That will be *Mōksha*^m. Man since ages is struggling and making so many efforts in several ways for this Ultimate Result. This will not be Possible through Human Efforts alone. According to the Explanation of Master CVV – "On Orders of 'Ishwara' (Universal Soul or God) which is called as 'Origin No.1', Master CVV Called as 'Origin No.2' is making Efforts on this Earth Towards this Ultimate Intention. This Effort is called as *Bhrukta Rahita Taraka Raja Yoga*. The Centre for Human Existence and Living is 'Kundalini' in the Human Body. In Kundalini the 'Sanskara' from Previous Lives ('Pūrva Janmās') of the Individual 'Jivātma' is manifested. The Kundalini has already passed three Stages of Development and is now in the Fourth Stage. Kundalini is presently revealing Purva Janma's Sanskara only to some extent as required now. Under Master's bidding the outer cover 'Bhrukta' will be removed (*Rahita*). Then Kundalini will reveal its complete form. Kundalini will rise and cross the *Six Chakrās* (*Shatchakrās*), merging through *Sushumna Nādi* and reach '*Sahasrāra*' Chakra. Then Human body will be transformed from Physical level to the Heavenly (Eternal) Level. There will be Unity in Diversity and Integration. All these are possible Master CVV's Yoga Instructions. There are many difficult to comprehend instructions of Master CVV. Those instructions were acting like seeds in the minds of the Mediums. They may sprout in those who *patiently follow the Practice of the Yoga System*. This was the general belief of the Sincere and Serious Mediums. My Brother had *Firm belief of Himalayan Dimensions in the Yoga System of Master CVV*. He continuously practiced the Yoga system and developed unwavering Self Confidence. Since by nature he was sympathetic to the others and concerned with their well-being, he was praying for their relief. For achieving Eternity a sound and Healthy body is essential and so he was trying for the Relief of the sufferers and making them practice Yoga with belief. *On account of his Continuous Occupation with Yoga activity and Treatment he found Literary and Historical Research pursuits uninteresting. Otherwise his Position in the Literary and Historical studies would have been Supreme.*

The last days of my Brother's in Madras Life were spent in House No.4 of *Venkatarama Pillai street in Triplicane*. Before moving into the House his activities of Treatment through Prayer have been started. But at this house his activities were intensified. People with illnesses used to come and join him for Prayer in the mornings and evenings. Along other normal persons they were sitting in front of him and thinking of Master CVV, closing their eyes and calmly observing what was happening in their body during Prayer. They were finding that some force was entering their body and due to the effect of the same some changes were occurring in their body and some relief was coming. Some thoughts were also coming to their mind. For some persons their hands used to rise and getting into folding position (Known as *Namaskāram Mudra*) without any effort. After their Prayer they used to narrate their observations and Sri Sastri used to give them some *suggestions* for rectification in their daily life. In this way after

^a Deathlessness is 'Amritatvam' ('అమృతత్వము'); ^b Individual Soul's Independence from Death is ('Jivātma Swātantryamu' 'జీవాత్మ స్వాతంత్ర్యము');

^c Attainment of Perfection is ('Paripūrthi' or 'Sampūrnatā' 'పరిపూర్తి' or 'సంపూర్ణత'); ^d Intention is 'Sankalpamu' ('సంకల్పము');

^e 'Mōkshamu' ('మోక్షము') is Final and eternal happiness; ^f 'Prāna Sakti' ('ప్రాణ శక్తి') is Life force; ^g Jivātma ('జీవాత్మ') is Individual Soul.

some time they were getting relief from their physical and mental illnesses and a new enthusiasm in Prayer. *Many new Practitioners of Yoga joined in this way at Madras and later on at Tirupati where Sri Sastri moved.*

Prof.Vissa Appa Rao joining Yoga:

While brother was living at *Venkatarama Pillay Street*, Prof.Vissa Appa Rao was working in *Presidency College* and residing at *Nallathambi Street* nearby. Because of the ill health of his wife Prof. Appa Rao started visiting my Brother for Prayer Treatment. The Prayer visits turned into a long lasting Friendship between them. During his Leisure times Sri Appa Rao used to spend maximum time with my Brother and regularly participate in Prayer Meetings. They used to discuss Yoga and Treatment. *Later on their association turned into a Family Relationship between them through the marriage of Dr.Ramachandra Rao, Eldest son of Sri Appa Rao with Chy.Sow.Lalita, Eldest Daughter of Sri Sastri.* The marriage took place in Vijayawada in May^d 1938 in the presence of many people at Vijayawada. Since Sri Appa Rao had Devotion and Belief in my Brother he sang the following Poem at the Marriage Reception in Praise of my Brother. This Poem was a Suitable Modification of a Poem from Popular Telugu Classic '*Andhra Mahābhāratam*'^s. See Poem below:

Telugu Poem: మ. “జలజాత ప్రభావాదులు మనములో చర్చించి భాషావళిన్
పలుకన్ లేని ప్రభావాహ్వయ పరబ్రహ్మంబు మా ఇంటిలో
చెలియై మన మరందియై సచివుడై చిత్ర ప్రియుండై మహా
ఫల సంధాయకుడై చరించుటది మా భాగ్యంబు విప్రోత్తమా”

English Translation of Prof. Appa Rao's Modified Poem:

“Parabrahma named as Prabhakara, who cannot be described in words
Even after deep mental contemplation by Lotus born Brahma and others,
is our Friend, born in our Family as our Sambandhi[^] (Brother-In-law),
is our Confidential Adviser, a lover of Fine Arts, and living as a person
Securing great results for us, is our Fortune Oh great Brāhmana!”

[^]Telugu Word 'Sambandhi' is a Synonym of – 'ViyankuDu' (Brother-in-law)

The Poem above indicates the '*Guru Bhāva*' (Regard shown to a Teacher) of Prof.Appa Rao to my Brother. Even after his Retirement Prof.Appa Rao used to spend most of his time in the company of my Brother. In the last ā Yoga Friends of Sri Veturi Prabhakara Sastri:

There were many persons who were relieved of their illnesses through Prayer Treatment in the company of Sri Sastri. All those persons became long-time friends ('*Yoga Mitras*') of Sri Sastri. Among them an important person was Sri Kotta Ramakotayya. He was one among very few persons who understood Sri Sastri correctly. Even after the '*Kanumarugu*' (Disappearance) of Sri Sastri, his Telugu writing "*Nāti Sāstri Gāru- Nēti Sāstri Gāru*" ("Sri Sastri of those times and Sri Sastri of Present Time"), reflects his understanding and faith in Sri Sastri's Prayer Treatment approach. He describes Sri Sastri as a "*Kelakula nunna Tangēti junnu*"⁺ (Telugu) (*Honey comb jelly on a Tangēdu*[†] Tree, which is readily appearing before eyes all the time). Another Person is *Sri Kambhampati Satyanarayana Sreshti*. He is also having immense faith and '*bhakti*' (devotion) to Sri Sastri. When he was ill he went for Treatment to Sri Sastri at *Triplicane, Madras* and after regaining health he joined Sri Sastri's Prayer Gatherings regularly. Similarly *Sri Unikili Venkatārāju, Sri Kotta Venkatēswara Rao, Sri Satyanārāyana Raju, Sri Pisupāti Kondubhatlu, Sri Mallela Sitārāma Sastri, and Dr.Vēmūri Durgā Nāgeswara Rao* are the others. Sri Sastri had many close friends in the Mediums from Tamilnadu. They are *Sri Pranathārthihara Ayyangār, Sri Nārāyana Ayyar, Sri Sankarayyar, Sri Raghunāthayyar, Sri Padmanābha Mudaliar, Sri Rāmachandran* and others.

Even after he moved to Tirupati from Madras, his Prayer Treatment activity continued intensely. Except during his work period in Office, always he was surrounded by yoga friends normally. Now and then when some poets were visiting, there used to be a '*Kavita Gōshti*' (Telugu) (Poetry Conference). In his house both during morning

^d On 28th May 1938

⁺ A popular Proverb known as 'Sāmeta' (సామెత) in Telugu. [†] See >> 'Tangēdu' plant https://en.wikipedia.org/wiki/Senna_auriculata

^m Final and Eternal Happiness. ^s There was a typographic error in the Original Text of this Article.

The Telugu Classic was "*Srimadāndhra Mahābhāgavatam*" written by *Bammera Pōtana, a Saint Poet (1450-1510)*. It was a translation of Sanskrit work "*Bhāgavatha Purāna*". For more Information - Please Refer to Articles - 4.11 The Unforgettable Great Man: Our Brother-in-law Sri Appa Rao and 4.13 Vyākhyānam on Jalajāta Prabhāvādulun - in this Publication.

and evening hours about 20 friends used to assemble for Prayers. After the Prayer Sri Sastri used to discuss the yoga experiences of some attendees and also he was talking about yoga related topics. Among the regular attendees were

Sri Paramātmuni Rādhapati. Sri Kocchi Venkatēswara Rao, Sri Singarāju Satchidānandam, Sri Timmāvajhula Kōdanda Rāmayya, Sri Udayagiri Srinivāsāchāryulu and now and then Sri Rāmachandrāchāryulu. There were also persons – male and female - coming from outside Tirupati for Prayers and Treatment.

Yoga Treatment Cases:

I will narrate a happening in 1933 as I know of it, as an example of his Yoga Treatment. *Those were the days of my Mother undergoing yoga treatment for Cancer in her Digestive system at Madras.* One day I was going to Vijayawada Railway Station to board a train to Madras, to visit my mother. *There at the station I met a friend who was also a relative and working as an advocate, from Bandar (Masulipatnam). He was looking very lean and weak, without any enthusiasm.* I questioned him about his condition and enquired where he was going then. He revealed that he was suffering from colic pain in the stomach and all the doctors in his place opined that the medicines will not be curing his chronic problem and advised him to get an Operation at Madras. *In view of their advice he was going to Madras and getting an operation at the General Hospital.* The same night he boarded the Madras Mail and the same Coach along with me. Next day Morning after getting down the train at the *Madras Central Station* he was trying to go somewhere in the City. I stopped him and advised him not travelling alone in the weak condition and took him along with me to my Brother's place at *Venkatarangapillai Street*. I told him to take some rest at my Brother's place and then go wherever he likes. When we reached brother's house it was 7 am and many visitors were there to start *Morning Prayer*. We hurriedly finished our bath and we also joined for the Prayer with others.

After the Prayer my brother enquired from my friend and about the place from where he came and his the welfare. He revealed that he came for an operation at the *General hospital*. Brother advised him to stay with us for two days and join for regular prayers. After that he can visit the hospital and undergo treatment there if he feels the necessity. After the evening prayer he revealed that he felt some strange changes took place in his digestive track and he was feeling better and hungry. He took food comfortably along with us and had a sound sleep after many days of discomfort. *Next day morning he had an encouraging Prayer session and revealed that he is feeling better and he recovered normal health.* He announced that he need not go to the Hospital and he spent 15 days of Prayer Sittings with us. Later on he went back to his place happily. I am aware of Several Cases like this, but I am refraining from description here from fear of enlarging my Present article.

I would like to narrate one more incident of my personal experience here. In the end of 1933 while I was doing *Medical Practice*¹ at Vijayawada, a friend of mine (S.V.) was working as a quarry contractor at *Tādepalli*² near Vijayawada. His wife was suffering for quite some time with '*Nikkāka*'³, cough and sputum mixed with blood coming out. She lost her appetite for food and unable to sleep. *X-ray showed that she was suffering from T.B.* Many doctors already treated her with no avail. Then in desperation he requested me to treat her with medicine. I took pity on him and requested him to relocate her from Tādepalli to Vijayawada. He arranged for her stay in a house next door to mine. He also engaged assistants for her help. His wife was most of the time moving around our house and joining us for Prayers regularly in the morning and evening hours. After two days she asked me to start treating her with medicine and injections. I asked her to take rest for some more time before doing so. *One day later she revealed that she heard some voice in her prayer telling that Prayer is the way for her relief.* After her arrival on her fourth day I announced that I will start giving medicines for her treatment. In reply she assured me that she will not take medicines, since she got a message that Prayer will cure her illness. *She said that she already got some improvement and she will gladly continue this Prayer treatment! I was unknowingly delaying her medical treatment and then was led in the Right way of Prayer by Master CVV. I was only an instrument in leading her relief.* She was able to sleep normally and after a month completely regained normal health and went back home happily with her Husband.

The above case showed me how by the Blessings of Master CVV we are led in the Right Path and Relief comes on its own by the Desire of Master CVV. Many suffering persons used to come to my Brother for Prayers. Since my brother was compassionate he was considering their problems as his own and praying for them. The visitors were experiencing some changes taking place in their own bodies and slowly getting relief from their illnesses. *Since my Brother himself got his cures through Master CVV's Prayer he was telling the visitors that his Contribution in their*

¹ Practice of Integrated Medicine of Allopathy and Ayurvēda; ² A hill area near Vijayawada and now coming under Amarāvati, A.P.State Capital Region; ³ Telugu word 'నిక్కాక' meaning 'Excessive heat'.

Relief was nothing and only the Blessings of Master led them to Relief. The mere remembrance of Master's Name is leading them in the Right Path.

Keeping his belief in Master CVV's saying that for attaining Eternity a healthy body without any worries of mind is essential, he was praying for the wellbeing of everyone around including family members and friends. Master CVV also said that Eternity should materialise for all human beings in the Universe, and keeping this in view my Brother was Praying for the wellbeing of all in the Universe. In his Life Time he was successful to a large extent in his efforts.

Some friends asked me to write an Essay on Brother's Yoga Life. While describing his personality, his nature and his Yoga activities along with my kinship with him, unknowingly my Essay digressed into an autobiography of mine. I beg pardon of Readers of this Essay for my digression.

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By the following in this Publication may be seen for more Information.**

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- c. Article 4.4: Vissas and Veturis by Dr. Vissa Ramachandra Rao
- d. Article 4.15: In my Knowledge... by Dr. Veturi Sundaramurthi

B. E- Books of Sri Veturi Prabhakara Sastri

E- Books of Sri Veturi Prabhakara Sastri

^T Several Literary works of Sri Veturi Prabhakara Sastri have been Reprinted and put on as E-Books online by the **Tirumala Tirupati Devasthanams: <http://ebooks.tirumala.org/>** See Catalogue: *Sub-Section Telugu*. These Publications can be downloaded as Pdf Files free of charge for Reading.

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C. *For more Information on the Food Tastes of Sri Veturi Prabhakara Sastrri and Smt. Veturi Mahalakshamma –

See: Article 4.5: Specialities of Prabhakara Sastrri: by Vissa Lalita;

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4.15 IN MY KNOWLEDGE.... *

By

Dr.Veturi Sundaramurthi

My Paternal Grandmother was the daughter of Pisupāti family. It was felt that the Veturi Family prospered after my Grandmother joined our family. My Father's sister was telling - that was why our Father was also married in 1910 to a Pisupāti family daughter (Smt.Mahalakshamma). My Father was a Class Fellow of my Mother's Cousin Brother Sri Pisupāti Venkatarāma Sastry. I understand that my Father and Pisupāti were Composing Poetry jointly. Unfortunately Sri Venkatarāma Sastry passed away in a young age. My Father was telling that he was a bright scholar. It seems that Sri Venkatarāma Sastri was encouraging Father's marriage with my Mother.

I understand that my Father was not keeping well for some time after his marriage and his relatives were commenting in those days that my father's marriage with mother was responsible for it. But my Father was telling that He married my Mother with full consent and love. By that time Father came to Madras to work there in the Oriental Manuscripts Library. I remember Father telling me now and then that once when Father raised his hand to hit my Mother she asked him that why he brought her all the way to Madras just for beating. Then afterwards he never even orally scolded her. My Mother's First Delivery took place in her Mother's house in Ghantasāla village and the child did not survive. After that mine and my next sister's deliveries took place in our Peddaka||ēpalli Veturi grandparents' house. After that again my next brother was born in Ghantasāla. The rest of the deliveries took place in Madras. The reason for detailing this information was that my Mother rarely left my Father to go somewhere alone.

My Mother was a gentle woman. She was always attending on my Father and looking after his needs and also attending on the relatives and guests. She was treating all with love. All the members of the house were confiding with her. She was unperturbed in any difficult situations and was able to manage family problems ably. I know of many such situations but I refrain myself in detailing them as it is not appropriate to do so.

In my childhood Father toured the Coastal areas for collecting Pālm Leaf Manuscripts of books. My Mother accompanied him in his tour. I understand that I suffered from sticky loose motions when I was of two years age and I was left under the charge of my grandparents at Peddaka||ēpalli. By that time my eldest sister (Lalita –One year younger to me) was born and I stayed at Peddaka||ēpalli till my 7 or 8 years of age. By the time I reached an age of 5 or 6 years my Grandfather passed away and my Maternal Aunt and Grandmother took care of me. My younger Grandfather Sri Bālakrishna Sastri was looking after my Elementary education and welfare.



Dr.Veturi Sundara Murthi
(21.01.1919 – 19.04.2005)

During 1926 my Eldest Uncle Sri Venkatasiva Sastri (My Father's Elder brother) and Uncle Sri Chandrasekhara Sastri (Father's Younger Brother) were staying at Jaggayyapēta. At Muktyāla, 5 miles away from Jaggayyapēta my Youngest Uncle Sri Sankara Sastri was residing. On my Father's request my Paternal Aunt took me to Jaggayyapeta

**Translation of Article – 'నా ఎడతేలిక....' -from Prajnā Vikāsamu – Veturi Prabhakara Sastri's Yōga Prabha, 2010. Translated and*

Summarised by Vissa Appa Rao (Junior).

Dr.Sundaramurthi is the Eldest Son of Sri Veturi Prabhakara Sastri. He retired as a Professor of Chemistry from Osmania University, Hyderabad.

for my Education. I was staying at the *eldest uncle's house* and studying. Whenever it was convenient I was also staying with my *second uncle* for some time. Now and then I used to visit my *youngest uncle at Muktyala*. I accompanied my uncles' families to Madras in the *1927 Congress Session* time. I started my Education in Madras during 1928-1930 period. My Father got me admitted in the *Kellet High School* where he worked earlier as a *Telugu Pandit*. There I completed my 5th Class and First Form and proceeded to *Gudivāda*, Andhra where my Eldest Uncle Venkatasiva Sastri was working as Post Master. I did my Second Form Study in 1930-31 and came back to Madras for my further studies at *Kellet High School*. From then onwards, except for a few years in between, I stayed with my Father till his last days.

Yoga Development and Treatment of Family Members:

During that period my Father gave up his Literary activities and was devoting full attention on Yoga. He acquired significant experiences in yoga development. I will narrate here a few of the cases as far as I remember them.

In Madras there were many *Yoga Friends (Mediums)* of Father. All of them used to *Congregate on the Birth Star 'Dhanishta' Tithi (Date, according to Lunar Calendar)*, every month in the house of *Sri Pranathārthi Hara Ayyangār (He was called as Tāti by the Yoga Friends)* for Prayer in the evenings. We were all going for those Prayer Meetings. After the Prayer the Mediums used to discuss their individual experiences. We were attending those gatherings as long as we were in Madras. May be in 1928 or 1929, when we were in *No.15 Venkataranga Pillai Street house*, my Mother while picking up *stitched leaf plates (Used as Eating Food Plates)* from a *high rise table*, one stone weight which was kept as weight on the leaf plates fell down on her foot, and her thumb was crushed. Mother became *unconscious* and a *message* was sent to *Sri Tāti* and he was called to our house. After a Prayer treatment she regained her consciousness and she was taken in a rickshaw to the Corporation Hospital where in she was given a *Bandage*. She used to go to the hospital daily for change of the dressing. After few days she felt that their dressing changes were very painful. Also for a long time, her thumb became very sensitive and not able to bear any pressure or touch on it.

The above happening was my first view or understanding of an accident and a *Joint Treatment through Prayer by Sri Tāti^T and my Father*. '*Treatment*' means '*Desiring Welfare and Health of others and getting relief through Prayer*'. After the above happening *my elder sister* was down in the bed with *Typhoid* for a month. Dr.Nārāyana Swāmy used to come to our house daily. In those days there was no proper Medicines for Typhoid treatment. One has to undergo suffering for 21 days. Daily my Father and Sri Taati used to do Prayer treatment. All these happened in our *House No.115 Venkataranga Pillai Street*. Later on we moved into *House No.15 of the same Street*. My Father every year in May and December used to go to *Kumbhakonam*. There Mediums from various places used to gather and review their individual experiences. My *youngest brother's birth^A* took place in this house. My Father realized through Prayer that his Father took birth as his youngest son. He explained this to everyone and gave up performing the '*Taddinamu*' (annual ritual of remembrance) for my grandfather. Many persons criticized him on this. But he was following his conviction without fear. His Inner Soul was a Witness^W to what he observed in his Silent Prayer. Later on we moved further into *House No.117 in the same Street*. In that house Father had many interesting yoga experiences and he started doing Yoga treatment briskly.

One day in the evening at 5 pm, my Father returned from the Office and washing his feet, hands and face sat down for a cup of coffee in our house which was an upper storey accommodation. Just then there was some commotion in the front of the house. My younger brother *Guruprasad^G* who was of 7 years age, while playing in front of the house, followed a hand pulled cart of rice bags and suddenly the cart lost balance and fell back on him. He was crushed by the weight of the bags. Seeing the situation our down stair resident *Sri Nāyudu*, eased my brother from the bags and carried him inside the house while crying loudly about the mishap. The ribs of brother were pressed like a '*Pappadam*' (A sort of thin cake which is cooked).He was hardly breathing. He was carried upstairs and prayer treatment was started. By that time many friends gathered for the evening Prayer. We were doubting that his bones were powdered but brother had a sound sleep for many hours. Without any hassles he slowly woke up in the morning and started playing and later on lived comfortably without any difficulties.

^T Sri Pranathārthihara Ayyangār, Medium (No.313) of Master CVV; ^W 'Antarātma Sākshi'. ^G Second Son of Sri Veturi Prabhakara Sastri.

^A Veturi Anandamurthy.

Sri T.N.Ramachandran's Treatment:

One day I came home from school in the evening. My Father brought home another person with him. He was gasping for breath. He was very weak and with asthmatic condition unable to sit or stand. Father seated him in his easy chair. The person was without sleep and not taking food for some days. He was unable to digest any food. Doctors declared that he will not live long in that condition. He was unable to attend to work continuously. After two days of work he was taking leave for three days. Later on I came to know that his name was *Sri T.N.Ramachandran*. Immediately on his arrival he was given coffee and Father treated him while he was seated in the chair. It was 6 P.M. and friends arrived for prayer. Sri Ramachandran went into sleep in the easy chair. That night he had food with us and he slept comfortably in our house. After that he stayed for some days in our house. He recovered his health and joined back his service. As long as he was in Madras he used to attend to the evening Prayers in our house. During his prayer he had many interesting experiences. Later on he had a good career development and retired as a Joint Director in the Archeological Service. I understand he died recently.

Treatment of Case of Jalôdaram:

Daily after coming home Father was reading the letters received, and responding to those which needed a reply. He was giving me the reply letters he wrote, for posting. In *Triplicane Post Office* the last clearance was 6.15 P.M. I used to go running for posting before closure. One evening a letter was received from my uncle (Father's younger brother) indicating that one of our relatives was suffering from '*Jalôdaram*' (*Ascites – Accumulation of fluid in the peritoneal cavity, causing abdominal swelling*)^{K1} and doctors declared that he will not live for long. Father replied that somehow the relative should be brought to Madras. Father received information that the relative will be arriving in a week time. Father went to the Madras station and escorted him in a rickshaw to our home. He had difficulty in his rickshaw travel. On arrival he looked like a barrel with stick like hands and legs attached to it. He was of 30 years age. A bed was arranged for him on a cot and Father started treatment for him. He could not take any food and throughout night was going for urination frequently. By morning he was looking better. By evening his face, hands and feet were swollen with water accumulation and he was going for frequent urination in the nights. After three days in such struggle his body water reduced and started feeling hungry. He was eating normally and gradually he was able to go to the market and purchase vegetables of his liking. He was getting them cooked and relishing them with pleasure. After 40 days he regained normal health and then lived further for 40 years. *The daily attendees to the Prayer sessions were looking at the development with astonishment. Father visualized through Prayer that the relative's health predicament was because of his 'Pûrvakarma' (Kârmic effect of his deeds in a previous birth).* Father explained the same at that time, but I forgot the detail. I only remember the person's relief through Prayer Treatment.^{K2}

Afterwards we moved from *House No. 117 to House No.4* of the same street. After *T.N.Râmachandran* regained his health, Doctors diagnosed that *Râmachandran's sister had T.B.in an advanced state*. Râmachandran's Brother-in-law *Sômadêvasarma* came and requested for the treatment of her. Sômadêvasarma was a traditionalist and was well read in *Vêdas*. Since his wife was immobile and lying in the bed, Father and Sri Tâti went daily and gave her prayer treatment for 45 days. During the prayer treatment period she had intense action taking place in her body. Gradually she got up from her bed, and started doing house hold work. Later on she retained her health and had children also. The couple had a happy life.

Recording of Treatment Cases by Prof. Appa Rao:

While we were in H.No.4, Prof. Vissa Appa Rao used to visit our house and observe the Prayer and Treatment keenly. *He used to take notes of the interesting developments*. Once he informed Father that *Sri Môcherla Ramachandra Rao* was keen to meet him once. At that time Sri Môcherla was not keeping well. Father agreed to meet him and the next day *Prof. Appa Rao* brought him to our house. First he explained his health problem. Father told him "Sir, you are a very busy person involved in many activities. I doubt whether you can come daily in the morning and evening for prayer! I suggest that you come for three days. Your health problem will be set right in that period". He agreed for the same but could not turn up the next day due to some unavoidable work. He came on the third day and explained the same. Father replied that he wanted him to come daily for three days in a continuity.

^{K1,K2} *Case of 'Kondubotlu': For more Information on the Case See Article 4.1: Some Ailments and Certain Case Sheets by Prof.Vissa Appa Rao.*

But anyway he can try the same from that day onwards. After that Sri Môcherla sat for Prayer with others. After the Prayer Father asked him what did he observe in his Prayer. Sri Môcherla reported that he remembered one event happening in his College days. That was the happening for his *Telugu Pandit*. When the Pandit was going to his native place he was waylaid by thieves and he lost all his belongings. After the Pandit returned to his College all the students were discussing his episode. Sri Môcherla said that he remembered this incident. Father explained “*Sir, I am a Telugu Pandit. In your inner thoughts you are having a similar feeling for me. I doubt with this attitude how you are going to benefit through Prayer?*” After that Sri Môcherla never visited again.

‘Thought and Phenomena’ in Prayer:

When we were in *H.No.4*, Treatment activities became intense and many people were coming for the same. Instead of treating each individual, there was an effort to give mass treatment. By simply giving a ‘*Thought*’ that everyone should be given relief and health, the Treatment was going on. Sri T.N. Ramachandran and some others had a faculty of observing as ‘*Phenomena*’, the Past Life events of those who were seeking Relief through Prayer! People with the faculty were explaining what they were observing in Prayer and Father was giving suitable Suggestions for rectification to the Individual seekers. Those who were abiding with the suggestions were getting relief. Non-conforming individuals used to undergo the suffering further. I remember two such cases. One Retired Deputy Accountant General, *Sri Satchidānandam* married third time after his first two wives died. Before her death the Second wife requested that her Jewelry should be given to her daughter. Unfortunately the gentleman gave the same to his newly married wife. After that he performed the *marriage of his daughter to Sri M.Si. Son of M.Shi. Of Bandar (Machilipatnam)*. After the marriage the girl started getting fits. When attempts to get medical treatment yielded no results the family brought the girl for Prayer Treatment. For some days the Prayer Treatment did not yield any result. While sitting in Prayer she used to say that “Look, there under the earth soil there is a piece of gold”. When they searched it was indeed located. It happened like this 2 or 3 days. One day in the midnight Father realized that her Father converted all the gold of his second wife and gave it to his third wife and because of this, the daughter is being troubled by the soul of the diseased second wife. My Father called the Girl’s Father and asked him to disclose the happenings. He was dumb founded, since he thought that no one could find his doing and also he did not have the courage to request his third wife to return the gold given to her! Under this perplexed situation, even though the girl did have some temporary relief, a long term improvement in her health was not achieved.

Another case was of an *employee of Tirumala Devasthanam, Tirupati*. Someone suggested that he approach Father for relief from his ill health. When he sat for Prayer at Father’s gathering, he started crying that someone is troubling him and he was pleading that his life be spared in exchange of a goat. Sri T.N.R. had a vision of the past life of the gentleman. He was a ‘*Kāpu*’ (Cultivator) in his *previous birth* in a village called *Gompalle* and he took the life of a shepherd in a quarrel. This was explained to the visitor and Father suggested a remedy for redemption to him. The visitor got relief and he returned home to attend to his job.

My Sisters:

In 1933 my *Second Sister Sujata* was born. My Mother had a lot of trouble in her Delivery. In the night around 10 P.M. her labor pains started. At that time My Paternal Grandmother and my Paternal Aunt (Eldest) were there in the House. *Grandmother* came to Madras for her *Stomach Cancer Treatment*. I accompanied my *Aunt* to call a Nurse for assistance. On the way a cat crossed our path from left side to right side and my aunt was cursing the cat. We brought the Nurse to our house. The whole night my *Mother* underwent labor pains and my Father was very anxious. By morning 8-9 AM they were planning to call for one *Dr.Sealt* at the corner of our street. The first time they went, the Lady Doctor did not arrive in her clinic. Normally she used to come daily between 9-10 AM to her clinic. But when we were planning to go again, between 9-10 AM the delivery took place and the child was born with the legs coming out first and the umbilical cord twining around the neck. After the delivery the mother and the baby were doing well. My Father had a vision of the previous life of the baby before the birth took place. He used to say that the girl was belonging to the *Gautam Buddha’s life period*. So he gave her a name of the previous life. After the birth my Grandmother was satisfied that everything was fine and said that as she will not live for long she would go back to

Peddakallēpalli. In spite of Father's pleading, she did not change her wish. So my younger uncle escorted her and eldest aunt to the village. Uncle came back after that. Grandmother passed away after some days.

After two years my *third sister Vinatha* was born. Before her birth my Father came to know that grandmother was taking birth soon and after his vision my mother became pregnant. The delivery took place safely in 1935.

Since 1939 onwards my Father gave up his Literary Pursuit and devoted his time entirely in *Inner Observation through Yoga Prayer*. But for the sake of Livelihood he continued his service with the Oriental Manuscripts Library (O.M.L.). But family life was difficult because of financial troubles. However as long as *Sri Kuppuswāmi Sastry (K.S.Sastry)* was the *Curator of the O.M.L.*, he was not having any worry. By the time *Sri K.S.Sastry* retired, *Father completed the Last Volume of the OML Telugu Descriptive Catalogue*. Then *Sri P.P.Sastry* came as the *New Curator* of the Library. After his arrival Father started facing problems in his Job with the Library.

In the same year (1939) my *Second Sister* was seriously ill. Because of *kidney problem^K* she had accumulation of water and swollen feet and face. Father was treating her and everyone feared that without getting a doctor's treatment Father was risking her Life. One of my Father's friend brought *Sri A.V.S.Sastry*, a Doctor from the *Stanley Hospital*. He examined her and gave some instructions to follow. In those days there were no proper medicines for the problem. The whole night sister was passing urine and by morning she became normal. Till date my sister did not have any further problem and she is comfortable.

My Cousin:

During the above period my youngest Uncle *Sri Sankara Sastri's* elder son (*Sri Sundara Sastri*) was staying with my Father and studying in Madras. One day after a bath, came running out of the bath room with wet towel. He slipped and fell down and had head injury and lost consciousness. My Father and Mother were very much worried and with the help of *Sri Tāti garu*, got my cousin admitted in the *Madras General Hospital*. The Doctors said that one cannot say anything of the outcome till 24 hours are passed. All the Medical students used to come, examine the patient by pulling the hands and legs and opening his eyelids and seeing the response. My Mother felt very sad and asked them with a raised voice why they were Troubling the boy very much. Duty Police looking like '*Yama kinkaras*' (*Deputies of the God of Death*) also used to come and enquire details about the boy. One whole day my Parents were worried about the boy. The next day morning the boy had a big vomiting and after that regained consciousness and slowly recovered. Now he is hale and hearty and practicing as a Doctor.

Case of Prof. Kuppu Swāmi Sastry:

After Retirement from the Oriental Manuscripts Library *Sri K.S. Sastri* joined the *Services of Annamalai University as Professor of Sanskrit*. *Sri A.Narasinga Rao (Medium of Yoga)^a* who was earlier teaching Mathematics at Madras, was already working as a *Professor of Mathematics* there. On the Recommendations of *Sri K.S.Sastry* and *Sri A.Narasinga Rao* I joined Annamalai University for my *B.Sc. Hons. Study Course in Chemistry during the years 1939 -1942*. When I was studying at Annamalai University *Father used to go to Annamalai University as a Member in the Board of Studies for Telugu and also as an Examiner*. He used to stay with either with *Prof. Kuppu Swāmi Sastry (K.S.S.)* or with *Sri A.Narasinga Rao*. *After his wife passed away Prof. K.S.S. had some physical and mental difficulties. He used to discuss with Father about the Yoga System with enthusiasm. Father informed him that his wife is going to take birth as a grand-daughter and all his problems will be dissolved. It happened like that and Prof. K.S.S. was mentally very happy.^P*

Cases of Astrals:

1. In the Annāmalai University one *Rāmanātha Sastri* was a *Sanskrit Pandit*. His wife was suffering from ill health. On the suggestion of *Sri K.S.S.*, *Sri Ramanatha Sastri* brought a bullock cart to take Father to his house. While Father was boarding the cart, the bullock made big sound and splashed dung on the shirt and upper cloth of Father. Father said that he saw an astral with sparkling light and laughter saying "*You are going there is it?*" I do not know what happened after that.

^a *Sri A.Narasinga Rao, Medium No.407 Initiated on 31st December 1916.* ^K For more Information See Article 4.1: (Section 4.1.5) - by *Prof.Vissa Appa Rao*; and Article 4.2: (Section 4.8) by *Dr.Vissa Ramachandra Rao.* ^P For more Information See Article 4.1: (Section 4.1.30) - by *Prof.Vissa Appa Rao.*

2. A similar happening I remember when I was working in *Bandar*⁺ and Father came there. We were staying in a *House of Vaa.Raa. in Edepalli* area. Since Father came the House owner agreed to our keeping open a door in *our portion*. In the evening around 7 PM Father came out of our portion into the front '*verandah*'^v and immediately on arrival, Father felt as if somebody pushed him and fell upon a *Jasmine plant* near the verandah. The height of the verandah was two feet from the plant below. Luckily he was not injured and he got up easily. We were all worried and came to know that this was the *effect of an astral*. When such things happened Father was able to visualize the cause behind such events. Only some such events came to our notice and understanding, but many other events only he was knowing. *If only Father could complete the writing of his Book 'Prajna Prabhakaram' we could have known them!*

Cognizant Observation:

Father used to observe minutely like a psychologist, the personality of the individuals coming for treatment. He was observing their walking and sitting methods, voice and facial features, conversation style, the type of objects which they bring with them etc. This Yoga treatment depends upon the delicate mental attitudes of the individuals. The response of the individual is depending on his belief in the treatment. If one follows the remedial action it yields positive results. If not, no relief and no harm will come.

Case of Dr.Durgā Nāgeswara Rao:

Dr.Durgā Nāgeswara Rao (Dr.D.N.R.) was a prominent Medical Practitioner in Machilipatnam. Once he suffered from a kidney stone. In the X-ray picture he came to know of a stone in his kidney. He wanted to get his operation through a prominent surgeon in Madras. At that time Sri Jonnalagadda Mallapa Raja Rao was an engineer supervising the construction of Andhra Bank, Madras buildings. Also there was Dr.Gali Balasundara Rao who visited Father twice before. He brought Dr.Durgā Nāgeswara Rao along with him and explained his health problem. The next morning Father gave Prayer Treatment. On the third or fourth day Dr.D.N.R. was to get his operation. On the Second night he had severe pain in the Waist and went for profuse urination. Along with the urination several broken pieces of stone went out. Then he went to the Hospital and told them that his pain disappeared completely. The doctors took another X-ray and were surprised that there were no stones in the kidney. They declared that no operation was required. Immediately Dr.D.N.R. came and informed Father of the development. After this Dr.D.N.R. went back to Bandar and continued the practice of Yoga. He used to correspond with Father regularly.^D

Other Interesting Cases:

1. *E.S.L.V. Narasimhāchāryulu* was a Mathematics Teacher in the *Bandar*⁺, *Hindu College*. He was suffering from a *stone in his Gallbladder*. Knowing the Relief obtained by Dr.D.N.R. he also came to Madras for treatment. He used to get pain in continuous spasms. He used to get profuse sweating all over the body associated with shivering and also having vomitings. He was treated by Father for some days. He got some relief and went back to Bandar. I do not know further information about him.
2. Once a well-known *Advocate of Bandar* came with ill health for treatment. In his childhood when he was critically ill, his Father brought him to our Grandfather for treatment. Our grandfather was a well-known *Ayurvēda doctor*. Even though the treatment was successful, the boy's father did not give any remuneration for the same. Grandfather used to say "*This gentleman is a person living on ill-gotten earnings. He has no habit of charity. He does not offer even a few grains to the gentle sparrow, eats his own digestive refuse. What he will give to me?*" The same person now came aspiring for relief. Presently the gentleman had indigestion, lack of appetite, constipation and becoming lean. My Father explained to him that your childhood ailment treatment was without remuneration and "*now you must regret mentally for that so that you get relief now*". *The advocate did not agree that there is any correlation between his father's karma (Action) and his present ill health. Even after prayers for a few days he did not get any relief and went back to his place!*

⁺ Old name of the Coastal Town on the Bay of Bengal. Also Known as Machilipatnam, the Head Quarter of Krishna District.

^v Portico known as 'Verandah' in Telugu.

^D See Article 4.1: Some Ailments and Certain Case Sheets - (Sections 4.1.2) - by Prof.Vissa Appa Rao for more Information.

3. *Our Venkatarangapillai Street house No.4 owner was a Nāyudu and his son was working in a company. He was of short temper and not having any patience. Our neighboring tenant planted a 'Rāvi Tree'^R before our house and used to pour water for growth. The Owner's son hit the tree with his foot and broke it. Everyone in the residential area felt regretting the loss of the tree. That owner's son while playing hockey game got an injury on his thigh after which it was swollen. Afterwards the swelling developed a tumor and he was suffering. Doctors declared it as *cancerous tumor*. His parents narrated the problem to Father and brought him for Prayer for two days. But the son was not believing in Yoga and could not get any relief. Afterwards He was taken to *Malabār area for some naturopathic treatment*. We came to know that he did not survive the treatment. In the meanwhile a *yoga friend Sri Mallela Sitarama Sastri* used to observe in Prayer, the son's treatment progress in Malabār. His narrations were recorded and correlated with the Parents after the death of the son. They tallied with the happenings. Also in the Prayer the son's previous birth Karma was revealed as having a bearing on his present life. I will not go into the details of that long development.*

Many such happenings were there in the Yoga Treatment. Some of the Cases were also recorded. My Father wished to make the *compilation of the Recordings as a Continuing Part of Prajna Prabhakaram*, which will be beneficial for the *Yoga Sādhakas* (Practitioners). The above Narrative Account is about One Part of *Father's Progress in Life relating to Yoga Development*. I wish to write another Essay about Father's Progress in Literary Field and how it led him into the Yoga Practice. *My present attempt is towards a comprehensive presentation of some events leading to an Integral View of Father.*

References:

^R 'Rāvi Tree' (ರಾವಿ చెಟ್ಟು) is 'Ficus religiosa'. Also known as *Aswatṭha* (అశ్వత్థ), *Pīpul* (పీచల్ or పిప్పల) or *Bōdhi* (బోధి) - Indian tree.
<https://en.wikipedia.org/wiki/Ficus religiosa>

Note: Some of the Cases of Treatment by Sri Veturi Prabhakara Sastri as Recorded
By the following in this Publication may be seen for more Information.

- a. Article 4.1: Some Ailments and Certain Case Sheets by Prof.Vissa Appa Rao
- b. Article 4.2: Bhrukta Rahita Taraka Raja yoga and Spiritual Treatment – Case Illustrations: Some of the Cases Treated by Gurudev Veturi Prabhakara Sastri by Dr.Vissa Ramachandra Rao
- c. Article 4.4: Vissas and Veturis by Dr.Vissa Ramachandra Rao
- d. Article 4.14: I and our Elder brother by Dr.Veturi Chandrasekhara Sastri